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# ST. FRANCIS XAVIER

THE APOSTLE OF INDIA AND JAPAN

WRITTEN FROM AUTHENTIC SOURCES

BY THE

REV. GEORGE SCHURHAMMER, S.J.

FREELY ADAPTED FROM THE GERMAN

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## PREFACE

The present book aspires to be nothing more than a plain, popular and unadorned narrative of the life of St. Francis Xavier. As long as the rich mass of unprinted, contemporary material has not been edited and digested, it is not possible to offer a definitive biography of this Saint. Thus, the correspondence alone of the viceroy Don John de Castro, as far as it has been rediscovered by us, covering the period of two and one-half years which he spent with St. Francis in India, comprises well nigh two thousand documents, consisting almost entirely of original letters from all parts of Portuguese East India and treating of all the major and minor questions of that day. The publication of this short biography in advance of a larger one, which is to appear, duly documented, in four volumes, is owing to the fact that the author could no longer resist the urgent request of those admirers of the Saint who desired to have a reliable short biography as soon as possible.

Therefore, though it has been impossible for us to make use of the entire mass of records for this

little volume, we nevertheless try to offer only what is historically reliable, and to set forth clearly the internal and external connections and relations in the life of the Apostle of India and Japan, so that his method of action may find its psychological explanation.

In many not unessential matters our narrative departs from previous biographies, and the expert will find not a few new facts and the solutions of several controverted questions.

Owing to limitations of space we were constrained to omit many details and abstain from discussing debatable and historically untenable assertions of previous writers. Neither could we make extensive use of the letters, nor present the documentary evidence for our conclusions and statements. All these matters will be adequately dealt with in the larger work upon which we are engaged.

May the present work find many readers among the friends of St. Francis Xavier and inspire at least some of them with a desire to embrace his ideals and to dedicate themselves to the service of immortal souls.

GEORGE SCHURHAMMER, S. J.

## CONTENTS

CHAPTER	PAGE
I XAVIER CASTLE (1506-1525) . . .	1
II AT THE UNIVERSITY OF PARIS (1525- 1533) . . . . .	12
III THE DISCIPLE OF IGNATIUS (1533- 1536) . . . . .	21
IV THROUGH GERMAN TERRITORY (1536- 1537) . . . . .	32
V THE SOCIETY OF JESUS (1537-1538) .	36
VI IN THE ETERNAL CITY (1538-1539) .	41
VII THE CALL OF CHRIST TO BATTLE (1539-1540) . . . . .	48
VIII FROM ROME TO LISBON (1540) . .	52
IX AT THE COURT OF THE KING OF POR- TUGAL (1540-1541) . . . . .	57
X THE VOYAGE TO EAST INDIA (1541- 1542) . . . . .	65
XI PORTUGUESE EAST INDIA (1542) . .	75
XII GOA (SUMMER 1542) . . . . .	84

CHAPTER		PAGE
XIII	TO CAPE COMORIN (AUTUMN 1542) .	90
XIV	ON THE FISHERY COAST (1542-1543)	96
XV	LABORERS FOR THE HARVEST (1543- 1544) . . . . .	104
XVI	THE GREAT PADRE (1544) . . . .	109
XVII	THE CONQUEST OF CEYLON (1544- 1545) . . . . .	117
XVIII	AT THE TOMB OF THE APOSTLE THOMAS (SUMMER 1545) . . . . .	124
XIX	MALACCA (1545) . . . . .	129
XX	ON THE ISLAND OF AMBOYNA (SPRING 1546) . . . . .	140
XXI	TERNATE (SUMMER 1546) . . . .	148
XXII	THE ISLAND OF MORO (1546-1547) .	154
XXIII	THE VICTORY OVER THE ACHINESE (1547) . . . . .	163
XXIV	A NEW GATE (1547) . . . . .	170
XXV	CROSS AND MAMMON (SPRING 1548) .	177
XXVI	IN THE COLLEGE OF THE HOLY FAITH (SPRING 1548) . . . . .	184
XXVII	THE RECTOR OF GOA (1548-1549) .	189
XXVIII	FROM GOA TO MALACCA (SPRING 1549)	199
XXIX	ON THE JUNK OF THE "PIRATE" (SUM-	

# CONTENTS

CHAPTER	PAGE
MER 1549) . . . . .	204
XXX KAGOSHIMA (1549-1550) . . . . .	209
XXXI TO THE KING OF JAPAN (1550-1551)	218
XXXII IN YAMAGUCHI (SUMMER 1551) . . . . .	227
XXXIII WITH THE DUKE OF BUNGO (AUTUMN 1551) . . . . .	236
XXXIV THE OPENING OF CHINA (WINTER 1551) . . . . .	243
XXXV FRANCIS, PROVINCIAL OF THE SOCIETY OF JESUS IN INDIA (JANUARY 1552)	248
XXXVI XAVIER AMONG HIS BRETHERN (SPRING 1552) . . . . .	256
XXXVII DON ALVARO DE ATHAIDE (SUMMER 1552) . . . . .	277
XXXVIII XAVIER'S LAST VOYAGE (AUTUMN AND WINTER 1552) . . . . .	288
XXXIX THE TRANSFIGURATION (1552-1554)	299



# ST. FRANCIS XAVIER

## CHAPTER I

### XAVIER CASTLE

(1506–1525)

THE magnificent mountains of northern Spain are the homeland of the Basques, a people who speak a mysterious tongue. They are celebrated for the loyalty with which they cling to the faith and the customs of their fathers. Industry, courage, enterprise, and love of country have ever been the striking characteristics of this race.

When Christopher Columbus, with his Basque pilot, discovered the New World in the far West, and Vasco da Gama opened the sea route to East India, the Basque coastal province of Guipúzcoa and its two neighboring provinces were under the dominion of Spain. To the east, between Guipúzcoa, Castile, Aragon, and France, lay the kingdom of Navarre, with its capital Pamplona, the last independent land of the Basques.

At that time an ancient castle, small in size, but fortified by towers and pinnacles, occupied the steep declivity of one of the slopes of the Aragon mountains. It was situated on the eastern boundary of the little kingdom, where the swiftly flowing Aragon River leaves the sun-burnt mountains that bear its name, to hasten through the laughing plains. "Xavier Manor," for this was the name of the castle, was so situated as to guard the passes and to defend Navarre against hostile invasions.

Without the encircling wall was a small church and the residence of the chaplain. Beyond, a road led over a drawbridge and moat through a massive portal, adorned with a coat of arms, into the outer courtyard of the castle. The "old castle" itself was built upon a bare rock. It was a sombre reddish structure that traced its origin to ancient, war-racked times. Narrow windows opened from the upper and lower stories. There was a corridor with pinnacles and embrasures, protected by two flanking towers and a high tower in the center dedicated to St. Michael.

To the right of the protruding central structure a well-preserved road wended its way to the inner court of the castle, which was surrounded by a high wall. At the rear there was a stone stairway, which led to a ponderous iron portal.



This constituted the sole entrance to the "old castle" and to the tower of St. Michael, which was the last refuge in the hour of distress. Here, underneath the main tower, was a dismal dungeon hewed out of the rock; and here, too, on the lower floor of the castle, was the arsenal, abounding in swords, halberts, and other glistening weapons. Near the stairway, in the western tower, was the little chapel which enshrined the "Holy Christ of Xavier," a more than life-size, very ancient and highly venerated crucifix.

A new castle adjoined the western tower at a right angle to the "old castle." Embracing the entire westerly portion of the inner court, it presented a more homelike and friendly aspect. Its upper story was occupied by the seignorial family. Here a magnificent scene greeted the eye of the observer—the fruitful valley of meadows and cornfields, olive groves and vineyards, through which flowed the Aragon like a silvery thread. Beyond the valley lay the Cistercian monastery of Leyre; above it rose the steep and rugged wall of the Leyre mountains, in the shadows of which had rested the ancient kings of Navarre, who had so courageously fought the Moors.

Here, on Tuesday of Holy Week, April seventh, 1506, was born unto the lord of Xavier Castle the sixth and last of his children. The boy was

baptized at the ancient font in the little church outside the castle walls, and given the name of Francis.

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The Xaviers were among the most celebrated and influential families of Navarre. Doctor Juan, the lord of the castle, was constant in his loyalty to the royal house during the civil feuds and rapidly gained the confidence of his monarch. He became minister of finance, alcalde of the Cortes, and, finally, president of the Royal Council, the supreme governing body of Navarre. His possessions and income grew apace with his offices and dignities. He married the sole heiress of one of the oldest families of the nobility, Doña Maria of Azpilcueta, who traced her lineage to the days of Charlemagne and to the common progenitor of the kings of Aragon and Navarre. As her dowry, she had presented her husband with the castles of Azpilcueta and Xavier.

In addition to nobility of descent, the parents of little Francis possessed nobility of heart. Profound and genuine piety held sway over Xavier Castle. The castle itself was dedicated to St. Michael, the valiant heavenly warrior, the chapel to the Bl. Virgin Mary, Queen of heaven. Dr. Juan and his pious wife beautified and enlarged the church, erected a chaplaincy, and ap-

pointed a chaplain with two curates, who daily offered the sacrifice of the Mass, recited the divine office, and prayed for the departed. When the father was detained at court, the pious mother recited the evening prayers with her children before the great crucifix in the chapel. The passion of our Lord was commemorated with special devotion in Xavier Castle.

Of the children, two embraced the religious state. Mary entered a convent in Pamplona; Magdalen, a lady of the court of Queen Isabella of Castile, joined the Poor Clares of Gandia; Anna, the third daughter, married, while Miguel and Juan chose the military career. Francis, the youngest, a lively, alert, and handsome boy with red cheeks, large black eyes and dark curls, was the favorite of all.

The first six years of his youth were spent in peace and tranquillity; but later the family of the Master of Xavier Castle was to be sorely tried.

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War had broken out between Spain and France, and the Spanish king demanded a free passage for his troops through the Pyrenean mountain passes of Navarre. His demand was refused. In their plight, the Navarrese besought the aid of their French neighbors. Thereupon the Spaniards entered Navarre in 1512. King John was com-

pelled to flee. The opposition party, who were allied to the Spaniards, obtained the ascendancy. Dr. Juan lost his position as president of the Royal Council and his income. With impunity the vassals of Idocin withheld their tribute from their erstwhile landlord. Finally, the new régime sanctioned the confiscation and sale of his possession, El Real, on the boundary of Aragon.

When Francis attained the age of nine, Navarre was declared a Spanish province and placed under the rule of a viceroy. Francis' father did not long survive this blow; he died four months later, on October fifteenth, 1515.

Three months later the king of Spain died, and the patriotic Navarrese decided that the opportunity for a successful rebellion had arrived. Secret meetings were held in the lonely castle of Xavier. But the attempt miscarried; the insurgents were defeated at Roncesvalles and severely punished.

Xavier Castle, which had served as a rendezvous for the conspirators, was razed to the ground. The trenches, encircling walls, towers, and pinnacles were destroyed, the tower of St. Michael reduced to one-half its former height, but the residence quarters were spared.

Also in other ways the family of Xavier was made to feel the wrath of the new rulers. The loans which it had made to the former king were

not repaid, the tributes which accrued to it from its vassals were refused, and, after Dr. Juan's death, his salaries and pensions ceased. Even the toll levied upon the shepherds who crossed the territory of the castle, either upward to Roncesvalles or downward to the Ebro, was refused. As a consequence, Francis and his two elder brothers were frequently constrained to pursue the defaulting shepherds and compel them to yield up their tribute.

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Such were the times during which little Francis learned the rudiments of Latin from the chaplain of the castle, and received his first communion.

A dangerous revolt having broken out in Castile, in the summer of 1520, the Spanish viceroy withdrew his troops from Navarre in order to quench the rapidly spreading insurrection at home. At this juncture, Don Henrique, the son of the deceased king, and the Navarrese patriots judged that the opportune moment had arrived for them to throw off the yoke of the Spaniards with the aid of the French. On May 17th, 1521, their troops crossed the Pyrenean passes to take Pamplona. The country round about rose in revolt. The valley of Roncesvalles gave the signal for the insurrection. The inhabitants of the Aragon valley followed, and among the first to aid in

the war of independence were Miguel and Juan, the brothers of Francis.

Soon after the good news of the recapture of Pamplona reached Xavier Castle. Don Ignatius of Loyola, a Guipúzcoan knight, had headed the defense, but when, after an artillery fight that lasted six hours, a cannon-ball shattered his leg, the citadel fell. This happened on Pentecost Monday, May 20, 1521.

Four days later the inmates of Xavier Castle were apprised of the terrible disaster at Noain. The French captain-general was captured, six thousand of his men lay dead on the field of battle, and the remainder fled precipitously over the mountains into France.

Fearful weeks, months and years now resulted for Doña Maria and her little Francis, and many a fervent prayer for Miguel and Juan and their dear native land ascended to heaven before the big crucifix and the altar of Our Lady in Xavier Castle. Once more the Spaniard ruled the land. News of the two brothers seldom arrived; for after the unhappy issue of the battle of Noain, they had fled to France. From October, 1521, they, with two hundred of their countrymen, held the upper valley of the Baztan, with the ancestral castle of their mother and the fortress Maya, against the superior forces of the Spaniards. And

when Maya finally succumbed, in 1522, they with their French allies took their stand in Fuenterabia, a strong sea fortress between Guipúzcoa and France, where they continued the war for the liberation of Navarre.

The disfavor of the new government lay doubly heavy upon Xavier Castle since the departure of Miguel and Juan. They were denounced as traitors; their goods were declared confiscate, and sentence of death was passed upon them. Xavier Castle and Azpilcueta were left intact as the dowry of Doña Maria, but the courts refused to accord her protection. With impunity the farmers of Idocin withheld payment of their taxes, and the citizens of the nearby village, Sanguesa, appropriated the domains of Xavier Castle and plundered its forests. The shepherds of Roncesvalles even obtained a patent allowing their herds to cross the territory of the castle free of toll; and when, in December, 1525, Emperor Charles proclaimed a general amnesty, the brothers of Francis were excluded.

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At length, in 1524, peace was restored. Many Navarrese, among them Martin of Azpilcueta, the celebrated "Doctor Navarrus," and a relative of Doña Maria, looked upon the alliance of their

country with France as a national disaster and held the view that it was consonant with their knightly honor and, under the prevailing circumstances, in accordance with the best interests of their country, to submit to the existing régime, since, in the last analysis, France was simply seeking her own advantage and not the welfare of Navarre.

Their reasoning did not fail to influence Miguel, Juan, and their compatriots in Fuenterrabia. When, therefore, the Spanish captain-general in the name of his emperor promised a general amnesty to the gallant defenders, restitution of all their goods and rights, and to Miguel in particular, the restoration of El Real and other favors, on condition that they return to their respective castles within two months and take the oath of allegiance to the new government, they abandoned their futile resistance. On February 19, 1524, the articles of capitulation were signed, and soon thereafter Francis and his mother were able to welcome the returning brothers, after a separation of well nigh three years.

The storm had blown over; the honor of the family was saved; but the lord of Xavier Castle had become impoverished by his struggle for liberty. "Once they have sworn allegiance to me," King Ferdinand had said about men like Dr. Juan, the father, "I need not fear their defec-



tion." However, many years were destined to pass before the sons obtained the full confidence and favor of the new government.

Francis was eighteen years of age when his brothers returned home. In their absence he had attained to young manhood. He was slender of form, rather tall, cheerful, amiable, distinguished, yet humble withal, his fair countenance surrounded with black hair and his clear, black eyes beaming forth the innocence of his heart.

Miguel and Juan had once endeavored to win their younger brother for the soldier's profession. And, of a truth, the proud sense of ambition that distinguished his knightly forbears lived in the breast of Francis. He, too, wished to make himself worthy of their name and fame, but in another career than that chosen by his brothers. His father had obtained the degree of doctor at the University of Bologna. When the summer of 1525 neared its end, Francis took leave of his mother and brothers, and rode over the mountains to attend the most renowned school of Christendom, the University of Paris.

## CHAPTER II

AT THE UNIVERSITY OF PARIS

(1525-1533)

THE "Latin Quarter" of Paris, situated on the southern shore of the Seine and connected by two bridges with the rest of the city, presented a maze of streets and alleys, churches and chapels, colleges, university buildings, cloisters, private dwellings, bookshops, and inns. From three to four thousand students from all parts of the world attended the University of Paris, the greatest and most celebrated institution of learning of that age.

In this group of buildings was St. Barbara's College, since 1520 under the protectorate of the king of Portugal, and attended by Spanish and Portuguese students. Here Francis matriculated under the high-sounding name of Don Francisco de Yasu y Xavier, on October 1, 1525, and here he spent the succeeding ten years of his life in pursuit of learning.

The course of studies was long and arduous. It consisted of one year of preparatory class; three and one-half years of philosophy, leading to

the master's degree, then if conditions permitted, three years of teaching as so-called "regent" at one of the many colleges, and the final four years were devoted to one of the special branches, either of theology, jurisprudence, or medicine. Such was the ordinary course of studies which led to the doctor's degree.

In conformity with the custom of the times, St. Barbara's College was both a residence and a school with a chapel, dining-hall, lecture rooms, library, a common study hall and class-rooms. The professors, mostly young "regents," *i. e.*, themselves students, lived and ate in common with their pupils. Xavier lived in the same room with a "regent" and several students. As a member of the nobility, he kept a horse and retained one of the poorer students as his servant. With ease he mastered every branch he studied. As an athlete he ranked among the best, and he had numerous friends.

The streets, taverns, houses of illfame of the "Latin Quarter" presented many pitfalls to the students of those days. But God preserved Francis against these temptations. The death of one of his teachers, who died of a loathsome disease, and the virtuous example of his Spanish teacher, Juan de Peña, who succeeded the former in 1528, safeguarded him in the days of his danger.

In those days, too, Francis fell under the spell of a new room-mate and fellow-student, who was of an humble, attractive, and angelic nature. Peter Faber was of the same age as Francis. He was a Savoyard, the son of humble but well-to-do peasants. At the age of twelve he had bound himself by a vow of perpetual chastity. With tears he had obtained his parents' permission to study. He came to Paris to complete his studies at the same time as Francis. A bond of cordial friendship soon linked these two souls together; however, Don Francisco did not share the humble ways of Faber.

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Pecuniary difficulties at home prompted the inmates of Xavier Castle to recall Francis from his studies; but his sister Magdalen, now abbess of Gandia, who was regarded as a saint, advised against such a step. "Do not cease to support him in his studies," she wrote to Miguel; "for I entertain the hope that he will one day be a pillar of the Church." Her petition was granted, and Francis was allowed to continue his studies.

In the second semester of his third year of philosophy, Francis Xavier was apprized of the death of his mother. To him it was a sign from heaven. When the fourth scholastic year commenced, in the following autumn, God sent Fran-

cis a new room-mate, who was destined to aid in the fulfillment of his sister's prophecy: Inigo (Ignatius) of Loyola.

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Inigo had come to Paris as an old student in the beginning of 1528 and soon attracted attention. Daily one could see him, slightly limping, pass the College of St. Barbara, on his way to Montaigu College, where, despite his thirty-eight years, he sat among the Latin scholars studying grammar. He was haggard-looking and of medium height, with languishing yet prominent features. He wore a black beard and was clad in the long black gown of the Parisian *scholares*. He was a nobleman from Guipúzcoa, erstwhile an officer, who had fought on the walls of Pamplona in 1521 against the brothers of Xavier. During the siege of the city a cannon-ball shattered his leg. He was nursed in a hospital, where he resolved to abandon the ways of the world and to live a life of poverty and penance. He lived in a hospital as a beggar-student. In September, 1529, he commenced his philosophical studies under Master Peña in St. Barbara's College. By begging from wealthy merchants in Flanders during vacation he managed to acquire the necessary means to pursue his studies and to satisfy his wants. With Master Peña, Xavier, Faber and Ignatius occu-

ped the same room. Peña assigned to Faber the task of assisting him in his studies. But soon the newcomer began to make attempts at conversion among the students. He persuaded them not to attend the usual disputations on Sunday morning, but rather to go with him to the Carthusian monks before the gate of St. James, there to receive holy communion, a thing then unheard of at the University of Paris.

Don Francisco, Faber's friend, did not feel the want of a spiritual adviser. In the spring of 1530 he and Faber completed their course in philosophy and acquired the Master's degree. Francis had reached the first stage in his scientific career; henceforth he bore the title, "Magister Franciscus."

Beginning in October of the same year, he lectured as a "regent" on Aristotle in the Dormans-Beauvais College, which gained for him pupils, an income, and the reputation of a man of learning; on the side, he pursued his theological studies.

He resolved to become a priest, and received the tonsure as a cleric of the bishopric of Pamplona. He had relatives among the cathedral canons of that city. The income of a canonical benefice would assure to him a care-free future. Splendid prospects awaited him in the event that he returned to his native land as a doctor of the University of

Paris. To obtain the benefice, however, it was necessary to procure legal documents attesting his rank as a member of the Navarrese nobility. Accordingly, in February, 1521, the notary of his nation in Paris furnished him with documents wherein it was set forth that he was the "right noble Don Francisco de Yasu y Xavier, Master of Arts, a cleric of the bishopric of Pamplona." He despatched the document to his family, with the request that they take the necessary steps to enable him to obtain the coveted benefice.

At that time, "Humanism," which is the study of the languages, literature, and culture of ancient Greece and Rome, had many devotees in Paris. The halls of the humanistic professors were crowded with eager students who came from far and near to attend their lectures. Among others John Calvin, a former student at St. Barbara's, had come to Paris to listen to the brilliant discourses of the "royal professors" whom Francis I (1530) had engaged. Xavier was enthusiastic about the humanistic learning. He derided, nay even scoffed at the earnest spiritual admonitions of Ignatius. At length, however, the latter convinced Xavier of the moral and spiritual dangers of the humanistic movement, which concealed the heresies of Luther and his followers under the mask of classical learning.

This sufficed to induce the young Navarrese to

shun the lectures and companionship of the humanists. Ignatius also succeeded in persuading Xavier to receive the sacraments every week in the church of the Carthusians; still the young nobleman tenaciously adhered to his soaring and vain-glorious ambitions.

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In the spring of 1533, Xavier learned of the death of his saintly sister Magdalen, abbess of the Poor Clares of Gandia. At one time a lady of the court of Queen Isabella, she had renounced the pomps of the world to lead a life of poverty, humility, and renunciation in a convent. Did her example and her prayers before the throne of God make an impression on Francis?

Whenever he spoke of his ambitious projects to Ignatius, the latter quoted to him the question of Christ: "What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?" These words made a lasting impression upon him.

For a long time prior to this, Ignatius had appeared to the young college professor in quite a different light. He knew how the young officer had struggled with himself, as he lay wounded and convalescent in his native castle of Loyola; how he had longed to read romances of the heroic knights of old, but was furnished instead with the



lives of the saints and the life of Christ written by the Carthusian Ludolf of Saxony. Ignatius, too, had aspired to carve a name for himself in the annals of famous men and women of the world. But when the dream was ended, he found a void in his soul, and finally he resolved to imitate the deeds of the great saints of God, and follow Christ in poverty and self-denial. Before a picture of the Bl. Virgin on Montserrat he hung up his sword and vowed to be thenceforth forever a knight of Christ. He performed severe penances in Manresa, made a pilgrimage to the Holy Land, visiting the places where Christ once lived and died; then he returned to his home in Spain to prepare himself for the priesthood, to labor more effectively for Christ and immortal souls, and to seek companions who would abandon all for Christ. To him this appeared the best kind of reform at a time when greed, vanity, and immorality prevailed in high and low places, in Church and State, and when there was a universal clamor for reform of the Church in head and members.

“What doth it profit a man?”—these words pursued Master Francis during the day and in the hours of the night. He prayed for light and strength; and when the summer of 1533 arrived, the battle was won. Like Peter Faber, Francis became a humble disciple of Ignatius. So ardent was his enthusiasm that it was only the urgent

advice of his friends, Ignatius and Faber, which induced him to complete his philosophical course at the college of Dormans-Beauvais. A new life had commenced for Francis Xavier.

## CHAPTER III

### THE DISCIPLE OF IGNATIUS

(1533–1536)

AT the end of May, 1534, Faber was ordained to the priesthood; on the twenty second of the following month, he said his first Mass. In the meantime, four new disciples had associated themselves with Ignatius. These were: Simon Rodriguez, a young Portuguese nobleman, a student of St. Barbara's College, and three Castilians, Master Lainez, who possessed an acute mind in a small body, his friend Salmeron, a youth of nineteen, who had accompanied him from Alcalá to Paris in order to become acquainted with Ignatius, and the fiery Bobadilla.

During the scholastic year 1534, these four, with Faber, made the "Spiritual Exercises," a series of meditations on the eternal truths and the life of Christ which Ignatius had composed at Manresa. On account of his lectures, Xavier had to postpone his exercises to the vacation period. Together with their master, Ignatius, the six

disciples devised a plan of action for the future. The rough outlines were clear: they would bind themselves by a holy vow to follow Christ in poverty and chastity, after the example of the apostles, and make a pilgrimage to the Holy Land. In detail, it was decided as follows: To prepare for holy orders, the disciples were to continue their theological studies in Paris up to the feast of the conversion of St. Paul, in January, 1537. Then they were to leave via Venice for Jerusalem and, after their return from the Holy Land, devote themselves entirely to an apostolic life. Only then their vow of poverty was to become effective; and, in order to deprive the Protestant innovators of even the remotest ground for criticism, they would accept no alms whatever for Masses, the administration of the sacraments, or preaching.

At the urgent request of some of the disciples, the question of *missionary work among the infidels* was discussed. They, one and all, resolved to sacrifice their lives in any labor that might redound to the glory of God. The final decision was to be made in Jerusalem. If the majority decided to remain in the Holy Land, they would at once commence to preach to the infidels. In the event, however, that this latter proposal were not accepted; or that the ecclesiastical authorities in the Holy Land declined their services; or that within

one year after their arrival in Venice no opportunity should present itself to sail for the Holy Land, they would offer their services to the pope for the whole world, including Turkey and other countries hostile to Christianity.

The feast of the Assumption of Our Lady was decided upon as the day for taking the solemn vows. All prepared themselves for this great event by fasting, penance, prayer and confession. On the morn of the appointed day the seven companions passed from the Latin Quarter over the Seine and through the "city" to the hill of Montmartre before the gates, where they congregated in the crypt of a little church dedicated to St. Dionysius, who had been martyred by the pagans as he preached the Gospel of Christ. Peter Faber, the only priest among them, said Mass. Before distributing communion, he turned to his companions, exhibiting the sacred Host in his hand. In the presence of his heavenly King, each one knelt down and in his turn, in a voice audible to all, took the vow to serve Christ in poverty and chastity and to make a pilgrimage to the Holy Land. After this their solemn profession they received the body of the Lord with great reverence.

Thus, they had bound themselves for life. The remainder of the day was spent in loving conversation at the foot of the hill, near the fountain

of St. Dionysius and, after sundown, they returned to their home in the Latin Quarter.

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During the vacation period Master Francis, too, found time to make the Spiritual Exercises under the direction of Ignatius. He retreated to a lonely house, where he communed with God for forty days. Ignatius visited him from time to time to lay before him the topics of meditation, to advise him concerning the things necessary for and conducive to spiritual progress, various kinds of prayer, penance, the good and evil states of the soul, the spirit of the Church, and other pertinent topics.

The Spiritual Exercises were divided into four "weeks"; and five times each day an entire hour was devoted exclusively to meditation.

The contemplation of the great solemn truth of the destiny of man, which Ignatius made the foundation of all succeeding meditations, opened the exercises of the first week. The answer was clear: "Man was created to serve God; all other things were made to help him in this service; hence, man must be indifferent towards riches and poverty, honor and insult, and toward all other created things, and must demand and desire of them only that which will assist him to attain his eternal end."

The exercises of the first week consisted in the consideration of the things which divert man from God—sin and its malice, and eternal punishment. They were intended to induce the retreatant to return to God by sincere penance and a general confession, to become reconciled with his Creator, to break with his sinful past, and to resolve to lead a devout life in the future.

Thereupon Ignatius directed the attention of Master Francis to the contemplation of the ideal King, chosen by God, whom all obeyed with joy, who issued a call to His subjects to conquer the land of the infidel. He would follow this King, and undergo all the hardships and dangers of battle in order to share the final victory with Him. Ignatius spoke of Christ, the eternal King, His way of the cross and His eternal reward. He recalled to Francis how Christ preceded us in His life on earth that we might follow Him, and how He summons us to the holy combat. Should not a true disciple of Christ aim to distinguish himself in His service and abandon all worldly pleasures, if his King called? Master Francis meditated upon the life of that King—the incarnation at Nazareth, the visitation of Mary, the birth in the stable at Bethlehem, the adoration of the shepherds, the circumcision, the visit of the Magi, the presentation in the temple, the flight to Egypt, the hidden life in the house of Nazareth, the life

of Jesus in the house of His Father, His visits to the temple in Jerusalem, where He taught and confounded the doctors of the law.

Five times each day Master Francis contemplated these mysteries for one whole hour, and each time he prayed for the grace to know his King better, to love Him more fervently, and to follow more faithfully in His footsteps.

Suddenly the scene was changed. Ignatius revealed to the mind of his disciple two camps: Babylon and Jerusalem, Lucifer and Christ, the iridescent spirit of confusion and darkness and the transfigured, humble and true King of the land of peace, both striving to win the soul of man. Deceitful riches were offered by Lucifer, the enemy of the human race; after riches, the craving for the honors of the world, then proud disdain of the Creator, and finally all vices. Christ, on the other side, beckoned His followers to embrace holy poverty, to love insult and suffering, to submit humbly to the will of God, and to practise all virtues.

Another picture was now disclosed to Francis. It depicted three couples, whom a strong adherence to earthly goods held in bondage and deprived of peace, yet all of whom strove to find peace with God. Their methods, however, were different. The first couple hesitated and delayed, until death overtook them; the second attempted many things, but



never came to a decision; the third knew what they wanted, chose the most certain means to the end, and thereby attained the peace they sought.

The disciple repeatedly contemplated this scene, and at its conclusion Ignatius entreated him to pray for the grace to serve his King in poverty and humility. Francis repeated this prayer ever and anon, as he meditated upon the public life of his Lord, His departure from Nazareth when He took leave of His dearly beloved Mother to save souls, His fasting in the desert, His calling of the apostles from their low degree to the highest honors, His sermon on the eight beatitudes, His walking on the water, His sermon in the temple, the resurrection of Lazarus, and the triumphal entry of the Prince of Peace into the Holy City.

These meditations on the virtue of humility, for which Francis prayed during this phase of the Spiritual Exercises, were intended to awaken in him the realization of his own littleness in the presence of the boundless majesty of God. He was to become so humble that not even the remotest thought of committing a venial sin,—not to mention mortal sin,—should ever enter his mind, even if all the riches of the world were promised to him; yea, even if he were threatened with death; so humble, indeed, as to be filled with complete in-

difference towards wealth and poverty, honor and degradation, and all created things, and thus to follow Christ and seek the greater glory of God in all things.

By means of these holy exercises the disciple was prepared to make his final decision. In fervent prayer and serious thought the soul of Francis wrestled with God for light and strength to choose what in the hour of death and on the day of judgment he would wish to have chosen; for, what would it have profited a man to have gained the whole world, if he lost eternal life?

After Francis had thus resolved to forsake the pomp of the world and to become a follower of Christ with all the generosity of his noble soul, in poverty and deepest humiliation, he confirmed himself in this holy resolve, during the third and fourth weeks of his meditations, by contemplating the bitter passion and death of Our Lord, His glorious resurrection and ascension into heaven, and by the prospect of eternal peace as the reward of his own struggles.

Then, as a final meditation, he contemplated the love of God, who showers upon us every blessing; who is present in all things; who labors personally for us; whose beauty, goodness, and perfection shine forth in all things so that the soul of man might return willingly all things to God, walk ever in His holy presence, and be united with

Him who is the most bountiful fountain of beauty, perfection, and goodness.

What Francis saw and experienced during these holy exercises he was never to forget. When he rejoined his companions after an absence of forty days, he was a changed man. Although he continued to be cheerful and amiable his soul was possessed with a holy ardor for Christ, the Crucified One, his King and Lord. Him, and Him only, he was resolved henceforth to follow and to serve. But ever after Francis regarded Ignatius as the revered and beloved "father of his soul in Christ Jesus," through whom God had spoken to his soul.

A few days after the close of his retreat, Francis had occasion to realize the abyss from which Ignatius had rescued him. For, under the protection of Queen Margaret of Navarre, Calvin secretly returned to Paris in order to assist in the establishment and triumph of the new heresies of the "reformers." When the citizens of Paris awoke on the morning of October eighteenth, they beheld their houses placarded with the most horrible blasphemies against the holy Eucharist and an appeal to them openly to leave the Church and to inaugurate a religious revolution.

The people were aroused. The government proceeded against the heretics. On the 21st of the following January a countless multitude walked

in penitential procession through the streets of the city to the cathedral of Notre Dame. After the procession, the king in a solemn address summoned them to take up the gage of battle against the religious innovators. Four days later a royal herald rode through the Latin quarter and cited into court seventy-three indicted heretics, among whom there were five monks, six masters, and the principal of Tournay college; but they, like Calvin, had hastily left the city.

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At this time Ignatius, upon the advice of his physician, returned to his native land to restore his health. Xavier entrusted him with a letter to his brother Juan, that was intended to counteract the false reports concerning Ignatius and his own conversion. In this letter, dated Paris, March 25th, 1535, after having expressed his sense of pain at the false accusations, he said: "And that you may know the great favor which our Lord has bestowed upon me when He acquainted me with Master Iñigo, I give you my word of honor that, in all my life I could never repay him the great debt I owe him. For he has not only frequently supported me in my needs through money and friends, but he has also influenced me to abandon the society of wicked companions, whom I, on account of my inexperience, did not recog-

nize as such. And now that these heresies have made their appearance in Paris, I would not wish for all the world to be associated with them. For that reason alone I am at a loss to know how I shall ever reward Master Iñigo for having preserved me from acquaintances who, to all appearances, seemed good, but whose minds were filled with heresies, as events have shown. By this fact alone you may realize the falsity of the reports concerning Master Iñigo. . . . And I most cordially entreat you to welcome Master Iñigo, confer with him, and trust his word. For believe me: his counsels and conferences will be very advantageous to you, since he is in an eminent degree a man of God. . . . Your most obedient servant and younger brother, Francis Xavier.”

## CHAPTER IV

### THROUGH GERMAN TERRITORY

(1536–1537)

AFTER the departure of Ignatius, Peter Faber became the head of his disciples. He succeeded in gaining three additional companions for the little band,—Claudius Jaius, the friend of his youth; Paschasius Broet, and John Codure. The former two were priests. Their union was cemented by a holy friendship. They made a daily meditation and examination of conscience, attended the theological lectures of the Dominicans and Franciscans, confessed weekly, and together received holy communion every Sunday in the church of the Carthusians. On the feastday of the Assumption of Mary they renewed their vows in the little church of Montmartre.

About the time when they had agreed to go to Venice whence they were to make their pilgrimage to the Holy Land with Ignatius, war broke out between France and the emperor. At once they discontinued their studies, procured their testi-

monials, disposed of their earthly effects, and prepared themselves for their journey, when a messenger arrived with a letter for Xavier.

Disquieted because Xavier had planned to renounce the world, his brother had succeeded in completing the preliminaries which were intended to establish Xavier in the ranks of the nobility; and the cathedral chapter of Pamplona had unan- imously elected Francis one of its members.

The nomination, however, arrived too late; for on the fifteenth of November, Xavier and his associates had left Paris, which had been his second home for eleven years.

In Meaux the brethren held their last consulta- tion. The way through southern France being blocked, they were compelled to pass through the territories occupied by the heretics. Accordingly it was decided to journey in a body. Dangers be- set them on all sides; for war raged throughout France.

In a pouring rain the nine comrades travelled on the highways in the long gown and broad hat of the Parisian student, with the rosary about their neck, the pilgrim's staff in their right hand, and, on the left side, a leather wallet containing the breviary, the bible, and some manuscripts. Prayers and meditations, chanting of psalms and pious conversations alleviated the tediousness of the journey. Arriving at an inn, they fearlessly

knelt in prayer in the sight of spectators; when leaving the inn in the morning, they repeated the pious practice, commending themselves to God. Whenever possible, the three priests said Mass daily, whilst the others received holy communion.

Two or three days after the wanderers had left Meaux, they were overtaken by two riders. One of them was Sebastian Rodriguez, who, having ascertained in Paris that his brother, Simon, had secretly left the city, galloped in pursuit of him. He endeavored to induce Simon to abandon his journey and his plans; but, after realizing the futility of his efforts he returned to Paris with his companion.

Within a short time, Francis and his companions crossed the boundary of France and entered neutral Lorraine, which was teeming with French soldiers returning from Flanders, richly laden with booty and indulging in murder, arson, and devastation against the defenseless inhabitants.

After lingering three days in Metz, they travelled to Nancy and visited the shrine of St. Nicholas, where they received the sacraments. Crossing the mountains, they entered Alsace, whence they journeyed into Switzerland. Here they were in the territory of the heretics, and the most difficult part of the journey now commenced. In the bitter cold they walked knee-deep in snow.



Ignorant both of the highways and of the language of the people, they lost their way more than once; and when, at nightfall, they put up at an inn, fatigued, drenched and hungry, the people who had embraced the doctrines of the reformers, would convoke the Latin scholars of the town that they might argue about the true religion with the newcomers. Three days they lingered in Basle which had obliterated all signs of its former Catholicity. Thence they resumed their journey, passing through Constance and St. Gall. From St. Gall they wandered onward to the city of Feldkirch beyond the Rhine, where they were once more on Catholic soil. They crossed over the Arl mountains and through the passes of Tyrol, to Bozen and Trent, and over the mountains into Italy.

Two days after Epiphany, on January 8th, 1537, the nine companions met Ignatius in the city of Venice. It was a happy reunion of master and disciples after two years' separation.

## CHAPTER V

### THE SOCIETY OF JESUS

(1537-1538)

THE pilgrim vessels to the Holy Land were to sail in the following summer. In the meantime Ignatius (as Iñigo called himself in Italy) pursued his theological studies in a private residence; whilst Xavier and the rest of the little company attended to the sick in the two hospitals of the city.

It was the custom of those who were about to enter upon a pilgrimage to the Holy Land, to petition the Holy Father for his blessing. In the middle of March, the little band, having been joined by Hozes, a Spanish priest, Miguel Navarro, Xavier's former servant, and Mase Arias, a Spanish secular priest, began their journey to Rome, Ignatius remaining behind.

Without provisions or money the pilgrims started on their journey. They reached Ravenna on the evening of Passion Sunday and boarded a vessel that brought them to Ancona. In the

city of Loreto, near by, they paid a visit to the Holy House; and entering Rome during Holy Week, they visited the seven churches and participated in the solemnities of Easter Week.

Through the good offices of Dr. Ortiz, the chargé d'affaires of the German emperor, the disciples of Ignatius were conducted into the presence of the aged and revered pontiff, Paul III. He permitted the masters of Paris to give a public exhibition of their knowledge in the presence of many cardinals, bishops and doctors, and was so enthusiastic over their answers that he gladly consented to their sacerdotal ordination and bestowed his papal blessing and an alms for their pilgrimage.

Joyfully they returned to Venice, where, a week after their arrival, they learned that the Turk had commenced hostilities against the republic. For the first time in many years no pilgrim vessel left the harbor. )

In the interval the Parisian magistri had completed their theological course. On the 24th day of June, 1537, the feast of St. John the Baptist, Ignatius, Xavier, Lainez, Rodriguez, Bobadilla, and Codure were ordained priests. Salmeron was too young and had to wait, while Miguel Navarro and Arias had abandoned their companions on the return from Rome and disappeared.

Until the end of July the nine companions con-

tinued to minister to the sick of Venice. Thereupon, after the example of Christ, they retreated into seclusion for forty days. Xavier and the youthful Salmeron lived in a weather-beaten hut near the village of Monselice, in the vicinity of Padua. After Salmeron had received the sacrament of holy orders, he and Xavier and the other companions met in Vicenza, toward the end of September, where Ignatius, assisted by Faber and Lainez, established themselves in an abandoned cloister before the gates of the city. Here Xavier and the other newly ordained priests celebrated their first holy Mass. Ignatius postponed the celebration of his first Mass until a later date. Perhaps he hoped to celebrate it in Bethlehem.

In Vicenza they continued to lead a life of mortification and poverty, preached in broken Italian to the people in the streets, and debated among themselves with regard to their future plans.

They decided to wait for a pilgrim vessel until the summer of 1538, and in the meantime to work for the salvation of souls at the universities of Italy, and, if possible, gain new companions for their projects. They would meet with Ignatius again at Easter (1538) in Rome. Should they be asked about the Order to which they belonged, they were to reply, that it was "the Company of Jesus," since Jesus was their Leader and Lord.

In October the eleven masters bade adieu to Vicenza. Xavier and Bobadilla were sent to Bologna, the others went to the university towns of Ferrara, Padua, Siena, and Rome. Upon his arrival in Bologna, Father Francis said Mass at the grave of St. Dominic. He and his companion lodged with Don Jerome Casalini, the rector of the church of Santa Lucia, but only on condition that they be allowed to beg their daily bread at the doors of the inhabitants. Here these two zealous companions commenced their apostolic labors. They heard confessions, visited the sick and the prisoners, taught the truths of holy faith, and instructed children and illiterates how to pray.

Every week alternately one was the superior of the other, and as such preached in the streets while his subject companion summoned the townsfolk to the sermon. The preacher stood upon a bench, borrowed from the nearest house, and, hat in hand, beckoned to the passersby, crying aloud to them: "Come and hear the word of God." They came, thinking the preacher and his assistant were magicians; but their laughter ceased when the sermon began.

Xavier and his companion preached, albeit in quite defective Italian, on the vices and heresies of the day, on heaven and hell, the reformation of the individual life, etc. Their efforts were generously compensated with alms, which they

distributed among the poor after each sermon.

Soon a change manifested itself in the lives of their auditors. The reception of the sacraments, which was well-nigh entirely neglected, increased. A circle of enthusiastic admirers, even of the highest classes, soon formed themselves around Xavier and Bobadilla.

The devotion with which Xavier celebrated the sacrifice of the Mass impressed itself upon his host. Father Francis loved especially to say the Mass of the passion of Christ. Once, as he was saying the Mass of the Holy Cross, he lingered for over an hour at the commemoration of the living, not noticing that his servers plucked at his chasuble. Jerome was persuaded that his guest was a saint. During these days Father Francis often spoke of the heathen in India and his ardent yearning to devote himself to their conversion.

In spring, Hozes, who labored with Codure in Padua, died. He was the first of the companions to pass away. Rodriguez hastened to join Codure, and Bobadilla left Bologna for Ferrara.

Xavier was now alone. Severe mortifications and ceaseless labors had undermined his health. A violent fever sent him to bed and he nearly died. He was still weak when Jaius and Bobadilla came from Ferrara in Mid-lent, on their way to Rome. Xavier joined them, and the people of Bologna were grief-stricken at his departure.

## CHAPTER VI

### IN THE ETERNAL CITY

(1538–1539)

UPON their arrival in Rome, they visited Ignatius, who by means of his Spiritual Exercises had succeeded in gaining two new companions, Garcia and Strada. On the occasion of this their first reunion after the commencement of their apostolic labors, they related to one another their experiences. Bobadilla reported that the duke of Ferrara was so enraptured with the new Society that he was prepared to defray all the expenses of their pilgrimage to the Holy Land. The prospects for the pilgrimage, however, seemed to vanish, as in February, Venice openly joined the Christian League against the Turks.

On the following Easter, when all twelve companions were together, they commenced their apostolic labors in Rome. A large concourse of people attended their sermons. Many penitents confessed their sins to them. Two schools sent their pupils to them for instruction in Christian doctrine.

At this juncture a storm arose, which threatened the very life of the young "Company of Jesus." An Augustinian monk, Fra Matteo Mainardi, had preached a series of brilliant sermons in the church of St. Augustine in the course of the previous Lent. The masses crowded the church to hear him. Faber and Laynez also attended his sermons. But these Parisian masters, well versed in theology, soon detected the Lutheran errors on grace interwoven in the rhetorical texture of the preacher. They now most energetically refuted the heresies of the Augustinian friar in their sermons. This was the occasion that provoked the attack upon the "Company of Jesus."

The adherents of the Augustinian preacher, among them three prominent Spaniards, who were officials of the papal curia, retorted by accusing the strange priests—for thus Ignatius and his companions were called—of heresy and charging them with being Lutherans in disguise. They produced Miguel Navarro, Xavier's one-time servant, who was intimately acquainted with the careers of Ignatius, Xavier, and their companions, as a witness. After his desertion from their ranks, he twice pleaded to be re-admitted to their company; but Ignatius had rejected his plea. And now he sought his revenge. He endeavored to persuade Garcia, a Parisian acquaintance of his, to abandon the associates of Ignatius; fail-



ing in this endeavor, he charged that Ignatius, Francis, and their companions had been sentenced by the Inquisition in Spain, France, and Venice, and had escaped the stake only by flight.

Ignatius comprehended the gravity of the situation. The future of his institution seemed jeopardized. The people began to avoid him and his companions. Garcia, fearing the Inquisition, left Rome. Ignatius laid the letter of Miguel, in which the latter petitioned for reception into the "Company of Jesus," before the governor of the city. It proved to be a crushing blow to the calumniator, who was banished from Rome and disappeared forever.

Ignatius, however, was not satisfied with these results. As the calumnies of the three prominent Spaniards who were Miguel's confederates, continued to spread like a secret poison; and as he was not contented with an oral retraction, he visited the pope in Frascati, revealed to him his entire life, set forth the unjust accusations made against him as well as his plans for the future; and, in view of the calumnies, demanded a judicial decision concerning the purity of the teachings and life of himself and his companions.

Paul III received his visitor in a most fatherly manner and promised his protection to Ignatius and his followers. On the 18th of November, 1538, came the decision—a splendid vindication of

Ignatius and his nine companions. Once more the people returned with full confidence to the "strange priests."

During the months of the trial, it had been the custom of the pope to invite two of the brethren of Ignatius to dispute in his presence from time to time. On one of these occasions he suddenly put the question to them: "Why are you so desirous of going to Jerusalem? Italy is a good and true Jerusalem, if you wish to gather fruits for the Church of God."

The visitors related these words to their companions at home. With a heavy heart they abandoned their voyage to Jerusalem. And now the second part of their vow of Montmartre became effective. Consequently, they visited the Holy Father and voluntarily offered their services to him as the Vicar of Christ, prepared to go whithersoever he might send them, even to farthest India; for he knew best where the needs of the Church were greatest.

This was the decisive day for the "Company of Jesus." The pope joyfully accepted their offer.

Soon thereafter the ambassador of the emperor requested the Fathers to go as missionaries to the West Indian possessions of his lord. Paul III, however, informed him that he did not desire that the Fathers leave Rome, where a great harvest

awaited them. A similar request for their services came from Paris. Gouvea, their former principal at the college of St. Barbara, inquired of Simon Rodriguez, whether they would not go as missionaries to East India, where, according to recent reports, sixty thousand Malabars had embraced Christianity. Faber answered in the name of his brethren that they would gladly go if sent by the pope.

In the meantime, Ignatius and his companions were entrusted with the task of teaching Christian doctrine in all the schools of Rome. In addition, they heard confessions and preached in the streets and churches. Xavier labored in the church of San Lorenzo in Damasco and, since he spoke French, in San Luigi, the church of the French.

The prolonged winter, which, with its cold, snow, and rain, lasted until the end of May, 1539, caused a great famine in Rome. Large numbers of the starving lay about the streets of the city. Ignatius and his companions labored most self-sacrificingly to alleviate the condition of the famished. In their residence alone, they fed from three to four hundred persons.

High church dignitaries, observing the apostolic labors of the "strange priests," sought to win them for their jurisdictions. Gradually Paul III yielded to their petitions. The Fathers were

now confronted with the question: Should the union of friendship which they had formed at Montmartre be dissolved by the imminent separation of the brethren; for in the beginning of Lent, 1539, the pope designated Broet and Rodriguez for the reformation of a cloister of nuns in Siena; or should they establish a permanent society, which would survive the death of the founders?

On the first night of their deliberations, they unanimously decided upon the foundation of a permanent society and discussed whether or not they should make a vow of obedience to the superior who was to be elected from among their number, in addition to the vow of obedience to the pope. After deliberating for a month, they unanimously decided this question in the affirmative. On the fifteenth of April, during Mass, they made a solemn profession of their resolution, received holy communion from the hand of Faber, and subscribed to the formula. The ensuing months of April, May, and June were devoted to the discussion of the constitution of the Order which they intended to found. At the express wish of Ignatius they chose to name it "Society of Jesus"; for Christ was their head, their model, and their leader. Further resolutions concerned the heathen missions, the reception of less talented members, Christian instruction for children and the un-

educated. Lastly they decided that the superior of the Society should be elected to hold office for life.

The resolutions adopted were drawn up by Ignatius in five chapters, which he presented to the pope for confirmation.

A high ideal of heroic devotion to the Vicar of Christ was embodied in the programme of the Order. Soon the call of the pope for laborers in the countries of the heretics and infidels reached the Society of Jesus.

## CHAPTER VII

### THE CALL OF CHRIST TO BATTLE

(1539-1540)

ON the third of September, 1539, Ignatius and his companions received the joyful news that Paul III had given his *viva voce* approbation to the "five chapters." On September 27th, 1540, the pope issued the celebrated Bull in which he solemnly sanctioned the establishment of the new Society. In the meantime he had availed himself of the services of the founder and the first members. Since the beginning of May, 1539, Rodriguez and Broet labored in Siena. At the end of July, Faber and Laynez proceeded to Parma with the cardinal legate to labor in Lombardy in behalf of ecclesiastical reform. At the end of September, the sovereign pontiff assigned Bobadilla to Naples. In the spring of 1540 Codure and Salmeron were destined for an important mission to Ireland and Scotland, to confirm the persecuted Catholics there in the faith.

Xavier remained in Rome, acting as Ignatius'

secretary, when suddenly, he, too, received a summons.

In August, 1539, Don Pedro Mascarenhas, the Portuguese ambassador at the papal court, received a letter from his king requesting him to endeavor to obtain the consent of the Holy Father to sending the followers of Ignatius as missionaries to the East Indian possessions of Portugal. The pope resolved to leave the decision to the Society. In the event of their approval, he would gladly issue his command. Therefore, Don Pedro interviewed the Fathers, who joyously accepted the offer. As Don Pedro desired the services of Simon Rodriguez and Bobadilla, Ignatius recalled both to Rome, at the beginning of 1540.

Rodriguez returned from Siena, weakened with fever, but rejoicing to obey the call of his king. The ambassador, noticing the sickly condition of Rodriguez, sent him with his retinue to Civitavecchia and thence by the less arduous sea route to Lisbon. Rodriguez was accompanied by Misser Paul, an Italian secular priest. He was a pious and humble man who had lately joined the Society and consented to accompany Rodriguez to India as his assistant.

Don Pedro had already bidden farewell to the pope and left for Lisbon, when Bobadilla, who was to go with him, arrived, stricken with fever, and weakened by a long and severe illness. His

physician and companions decided that his condition did not warrant his going to Lisbon and that another Father of the Society should go in his stead.

Only two other Fathers were still available for the mission: namely Jaius and Francis Xavier. As the former was scheduled to go on a mission to Bagnorea in a few days, Francis was called by Ignatius, who at that time was sick abed. "Master Francis," he said, "you know that His Holiness has commanded two of us to go to India and that our second choice was Bobadilla. He, on account of his indisposition, cannot go, and the ambassador is unable to wait until he is well again. Here is an undertaking for you."

"Good. I am ready" was the joyful reply of Master Francis. The long-felt yearning of his heart was finally appeased.

Time was pressing. Francis obtained the blessing of the Holy Father, hastily mended his clothes, and wrote three documents. In the first, he promised obedience to all the constitutions and rules which the Fathers remaining in Rome might adopt upon the establishment of the Society. In the second he wrote out his vows of poverty, chastity and obedience for presentation to the general who was to be elected after the establishment of the Society; and in the third he cast his vote for the coming election of a general of the Society.



“I, Francis,” he wrote, “am of this opinion: The general of our Society . . . should be our true Father Don Ignatius; for, as he has united us with no little effort, so he will certainly know how to sustain, rule, and increase us, in constant amelioration of our cause, though not without toil and trouble,—for he knows us best. After his death—I now speak the sentiments of my soul as though I were about to die this moment—our general should be Father Master Peter Faber.”

Francis now hurriedly bade his companions adieu. Shortly after, a small band rode through the northern gate of Rome out upon the Campagna. It was Don Pedro Mascarenhas with his retinue and Francis Xavier, whose only earthly possessions were the shabby garb he wore and his breviary. Yet he went forth with supreme courage to conquer a continent.

## CHAPTER VIII

FROM ROME TO LISBON

(1540)

ON the ancient highway, up the valley of the Tiber, they rode, thence across the mountains to the Adriatic Sea. Francis conversed constantly about God. In his fellow travelers he aroused sentiments of sincere contrition for their sins, exhorted them to improve their lives and ever to be mindful of the salvation of their souls. His heart constantly communed with God. He himself was a most amiable companion, ever ready to assist his fellow travelers.

After a week they reached Loreto, where, on Palm Sunday, Xavier said Mass in the little chapel, while Don Pedro and his escort received holy communion.

Thence they travelled to Ancona and along the Adriatic coast to Bologna, where they rested to celebrate Easter.

On Easter Sunday a courier arrived from Rome, bringing two letters from Ignatius to

Francis. In one of these Ignatius gave instructions concerning their future correspondence; in the other, he recommended Francis and the ambassador to his brother, the lord of Loyola Castle.

Francis was received with great joy by his friends in Bologna. During his brief stay in this city, his confessional was constantly beleaguered by penitents. The departure was touching. Two hours before break of day the good people, men and women, gathered in front of the church of Santa Lucia, waiting for its portals to open. They all received holy communion from the hand of Francis. After his thanksgiving, he took leave of them, telling them that he believed he would never see them again in this world. A loud lament arose. The men embraced him, the women kissed his hands, and many escorted him far beyond the gates of the city.

Westward now they journeyed across the wide plains of Lombardy. On the second of April they entered Modena and soon thereafter Parma, where Faber and Laynez had been laboring since June, 1539. To his sorrow Francis learned from Laynez that Faber had left for Brescia to visit a sick novice on the very morning of the day of their arrival. Xavier wished once more to see his dear brother before his departure for India. For a moment he thought of hastening after him, but Laynez and Don Pedro persuaded him to remain;

he made the sacrifice and continued his journey with the ambassador.

From Lombardy they proceeded over the Alps to Lyon, riding through the steep, slippery, snow-clad mountain passes, which proved to be extremely dangerous. From Lyon the company rode across southern France towards Fuenterrabia, where Xavier's brothers had once fought their last heroic battle for the liberty of Navarre. Here they reached the boundary of Spain.

Once more Xavier breathed the air of his native land; once more the sweetly familiar sounds of his Basque mother-tongue greeted his ears. Now they journeyed over the hilly regions of Guipúzcoa, passed the humble huts of the country-folk, under fruit-trees, gnarled oak and wide spreading chestnut trees, through towns of industrious and happy people. To their left were the lofty mountains of the country of the Basques, bedecked with green forests; to their right was the azure sea, flecked with white foam, from whose distant horizon pointed the white sails of the fishing craft.

Behind San Sebastian the road led upward into the mountains, and then downward again into the valley of the Urola. In the distance a rocky pyramid, more than a thousand meters high, greeted the eyes of the travelers. At its feet in the valley lay Azpeitia, a small city. To the left

of it, hidden entirely behind a forest of fruit-trees, was the ancestral castle of the Loyolas, the home of Ignatius.

The travelers were cordially received by Don Beltram, the lord of Loyola Castle, Ignatius' brother, to whom Xavier presented Ignatius' letter of recommendation. Everything hereabouts reminded Xavier of his father-in-Christ,—the stable where once his battle-steed neighed; the broad stone-steps up which the wounded Ignatius was borne, after the fall of Pamplona; the sick-room which opened upon a splendid view of the surrounding mountainous scenery; the bed on which he had lain so long sick, and where the Blessed Virgin appeared to him, and his heart was converted from the things of this world to God. Here was the little chapel with the altar-panel depicting the Annunciation of Mary, a gift of Queen Isabella, where Ignatius had spent many an hour before he proceeded to Montserrat; and below, hard by the gates of the city, the Magdalen hospice, where five years before, after his return from Paris, Ignatius had lived among the poor, and where he scourged himself; here the church where he daily instructed the children in Christian doctrine and preached to the people, and where he instituted reforms,—such as the care of the poor and the frequent reception of the Sacraments,—which were still observed by the people to whom Don

Beltram was a potent inspiration; for he received the sacraments every Sunday and holyday.

For Xavier the sojourn at Loyola Castle was like a pilgrimage to a sacred shrine. With renewed strength he resumed his journey with Don Pedro.

They rode through the wildly romantic mountain regions of the Basques, over lonely passes down to the Ebro, between the lofty gray walls of the ravine of Pancorbo and onto the table-land of Castile. Thence they passed through Burgos, Valladolid, and Salamanca, leaving Spanish soil at Ciudad Rodrigo, where they entered Portugal. Onward they journeyed in a southerly direction, towards the Tagus, and down that stream, passing through Almeirim, to the winter residence of the king and the ancient Moorish fortress of Santarem.

The river Tagus now became broader; a forest of masts became visible, a sea of roofs with walls and towers stretched upward along the hills of the shore, like a vast amphitheatre, surmounted by the ancient royal citadel. It was Lisbon the capital of Portugal.

## CHAPTER IX

AT THE COURT OF THE KING OF PORTUGAL

(1540-1541)

It was the middle of June, 1540, when Xavier and Don Pedro entered Lisbon, where they met Master Simon and Misser Paul, who had arrived in Portugal two months previously.

Three or four days had elapsed after Xavier's arrival, when the king, John III, son of Emmanuel the Great, summoned the Fathers to his court.

The king and queen were alone in their chamber when the Fathers entered. Many good reports King John had heard about them; and, in the audience, which lasted over an hour, he questioned them in detail about the establishment and constitution of the Society of Jesus. He became enthusiastic and promised to do everything in his power to persuade the Holy Father to sanction the establishment of the new Society. "I would be extremely gratified," he told Don Pedro after the audience, "to have the whole Society in Portugal, even at the cost of a part of my royal wealth."

He provided for the Fathers with genuine love, assigned to them a residence near his palace, and gave orders to have them served from the royal kitchen. Rodriguez and Xavier, however, pleaded to be allowed to beg their food at the doors of Lisbon, and to live in the hospital of All Saints, which was situated next the royal palace.

The fleet for the East Indies was to set out on its voyage in spring. In the meantime, Xavier and his two companions were not idle. Soon the residents of Lisbon began to refer to them as "the apostles." Lisbon was the capital of Portugal, which through daring explorations and unexampled deeds of heroism had extended its empire over half of the earth. From Brazil in the far West to the Congo and the east coast of Africa, from Persia and India to China and the spice-growing islands of Molucca, the flag of Portugal waved in the breezes. The wealth and produce of these countries flowed in a steady stream to Lisbon. The "India House" with its foreign wares, the vast storage houses with their equipments, the numerous ships that sailed up the blue Tagus, the many negro slaves, the reports of those who had seen India with their own eyes, the return of the East India fleet a few weeks after the arrival of Xavier in Lisbon,—all reminded the Fathers of the goal of their ardent longing,—the land of the heathen.



The king's brother, Don Henrique, who was Grand Inquisitor, entrusted to the Fathers the spiritual care of the prisoners of the Inquisition, whom they visited daily. There were fifty of them, mostly "neo-Christians," *i. e.*, descendants of Jews and Moors whom King Emmanuel had compelled to embrace Christianity in 1497. Exteriorly they appeared to accept the Christian religion; but interiorly they hated it, regarding the Moor and the Turk as their allies and liberators. But under the influence of the Fathers, the hearts of the prisoners began to melt. Under their direction they made the Spiritual Exercises of the first week on the end and purpose of life, and the mercy of God. Their endeavors were not unrewarded. "God has bestowed a great grace upon us," many of them exclaimed, "because He has granted us grace to know so many things necessary for the salvation of our souls." Some, however, remained obdurate, and two of these the Fathers were constrained to accompany to the stake.

The scene of their chief labors, however, was the royal court. The favor of the king was a source of great advantage to them. The preacher and the confessor of the court and many other influential persons esteemed the Fathers very highly. The "apostles" established connections which promised to prove of inestimable advantage

to them in India. Many distinguished persons, functionaries, knights, members of the nobility, and even an archduke, made the Spiritual Exercises with great success under the direction of the Fathers. The number of cavalleros, who came to confession every Friday, soon exceeded a hundred, and, besides the royal pages, the flower and the hope of the Portuguese nobility, many gentlemen and ladies of the court chose the Fathers as spiritual directors. The royal court soon resembled a monastery. John III was so enthusiastic about the labors of his "apostles" that he abandoned his resolution to send them to India. In Portugal, so he and others thought, the Fathers could do more for the glory of God than in the distant colonies.

Master Simon perceived the danger which menaced their project. In the beginning of October, whilst Francis was spending a few days in relaxation at the country-seat of Don Pedro in Palma beyond the Tagus, he despatched a letter to Ignatius and petitioned the latter to render a decision.

A month later the king and his court proceeded to Almeirim, for the winter months. The Fathers accompanied him. There a messenger arrived with news which filled the hearts of the king and the Fathers with a holy joy; for, on September 27th, 1540, Paul III solemnly confirmed the Society

of Jesus in his Bull "*Regimini Militantis.*" He accepted the "five chapters," declared them to be pious and holy and the foundation of the Order to have been inspired by the Holy Ghost, acknowledged in laudatory terms the labors of its members, placed the Fathers under the patronage of the Holy See, granted the framing of the constitutions and permitted the reception of new members up to the number of sixty *professi*.

At this time the question of the mission to India was solved. Upon receipt of the letter from Rodriguez, Ignatius submitted this matter to the pope, who left the decision with the king. Ignatius, accordingly, wrote to his sons in Portugal, admonishing them to obey the king in all things. If the latter, however, desired to know his views, he advised that Simon should remain, whilst Francis was to proceed to India with Misser Paul.

The king accepted Ignatius' proposal and thus Xavier's future was decided.

During their sojourn in Lisbon, Rodriguez and Xavier made strenuous efforts to procure co-laborers for the vast mission-field in India. Of all whom they approached, however, there was but one who was willing to accompany them: Francis Mansilhas, a generous man, filled with humility and a zeal for souls, but who, despite all his studies in Paris, had failed to master his Latin.

In India, Xavier hoped, the bishop would ordain him, in view of the great dearth of priests.

It was the duty of the count of Castanheira to equip the fleet. In compliance with the order of the king, he requested Xavier to furnish him with a list of his wants. But Francis did not wish for anything, except some books and warm clothing for himself and his companions as a protection against the cold that prevailed at the Cape of Good Hope. Everything else he declined. When the count urged Xavier to accept at least a servant, since it would be beneath his dignity to wash his clothes at the ship's edge with the common deck-hands, and to cook his meals before their eyes, Francis replied: "Sir Count, the ambition to create prestige and authority for oneself in this wise has brought the Church of God and her prelates to their present lamentable condition, and the means to regain respect and authority consist in this, that one washes one's own clothes and prepares one's own meals, without availing oneself of the services of others, devoting oneself at the same time to the task of saving the soul of one's neighbors."

In the meantime the papal briefs had arrived; in the one, the Holy Father appointed Xavier as his legate in the far East. It was accompanied by a letter of recommendation to "all princes and

lords of the islands of the Red, Persian, and Indian Oceans, and of all the countries on this side and beyond the Ganges." A second brief was addressed "to David, king of Ethiopia."

King John III presented these letters to Francis; and, in a farewell audience with the Father, urged him to report in detail on the prospects of the missions in the Indies; for the heart of the pious king was filled with sympathy for the poor, blind heathen who knew nothing of their Creator. He manifested his intention to erect a house of the Society of Jesus in Evora or Coimbra, in order to train missionaries, not only for Portugal, but also for his over-seas possessions. "We owe it to him, ever to be his servants," Francis wrote to Ignatius shortly before his departure; "and we would commit the sin of ingratitude if ever we should neglect to treasure His Majesty in our memories."

In two cordial and humble letters Xavier bade adieu to Ignatius and his companions in Rome. And now he took leave of Simon Rodriguez. Ere he left, he revealed to him a long-kept secret. "You should know, Brother Master Simon," he said, "that God has granted me the grace of chastity. In the night when you lay ill at Rome, I dreamt we were in an inn on our journey, when a bold woman tried to seduce me. In order to repel

her, I struck at her with such vehemence that I must have burst a blood-vessel; that is the reason I bled at that time." On this occasion, too, he explained to him why he had exclaimed "More! More! More!" in the Spanish hospice at Rome; how he, at that time, realized his great hardships, and prayed to God that He might send him even greater ones. "I hope that the hour is come," he added, "when what God revealed to me at that time will be fulfilled."

On the seventh of April, 1541, the East India fleet, which lay before the cloister of Our Lady, just outside the gates of Lisbon, weighed anchor. It was the birthday anniversary of Xavier, and the commencement of a new life for him.

## CHAPTER X

### THE VOYAGE TO EAST INDIA

(1541-1542)

WITH joyful hopes Xavier entered upon the long voyage. In Lisbon all had assured him of the great harvest that awaited him in that far-distant country. Don Martim Affonso mentioned to him, an island exclusively inhabited by pagans, where he could convert king and people without difficulty.

Don Martim Affonso was of a stately appearance, adorned with a long, black beard and black hair, a perfect nobleman, whose splendid feats of arms as admiral of the East India fleet made him respected and feared by the princes of India. He had gathered about him many followers, who hoped to gain glory and wealth under his leadership.

Xavier, however, freely confessed that he sought neither the favors of men nor temporal goods, but only God and immortal souls. In accordance with the king's wishes, he and his companions sailed on

the "Santiago," a large, heavily-laden sailing vessel of seven hundred tons. They enjoyed a private cabin, as did the higher officers, and were invited to the table of the viceroy. Father Francis, however, chose only poverty and seclusion. Ordinarily he abstained from wine, since it excited loquacity and the passions. He distributed all superfluous food to the needy and the sick. Every Sunday and holy day he preached to the assembled crew and daily instructed them in Christian doctrine.

The voyage was long, tedious, and fraught with danger. Each of the five vessels carried from five to six hundred men. Hard tack, salt meat, fish, wine and bad water constituted the ordinary fare. After two months during which Xavier was afflicted with sea-sickness, there followed a calm on the Coast of Guinea. For forty days the vessel lay motionless in the heat of the glowing sun, till God finally heard the prayers of the voyagers.

Sickness proved to be the natural consequence of the unvaried diet and the intolerable heat. The "Santiago" soon bore the aspects of a hospital ship, in which the sick and the well were congested in the stifling and oppressive space of the vessel. Day and night Xavier and his companions nursed the sick, washed them as well as their clothes, begged food for them from his friends, the officers,



comforted them, heard their confessions, and prepared the dying for their last hour. Soon one and all called him "the holy padre."

Without stopping they continued their voyage west of Africa to the south and made a wide detour around the Cape of Good Hope, in order to avoid the storms that frequently arose in that vicinity. Thence they proceeded in a northerly direction, until they were in sight of the wooded hills of Natal. Onward they sailed between the eastern coast of Africa and the great island of San Lorenzo, now called Madagascar.

Five months after their departure they made a landing on Mozambique. On the southern coast of this island there was a palm-grove; in the middle, a fortress, church, hospital and Portuguese settlement; to the north were the huts of the natives.

It was September and the season for sailing to India was closed. Hence the fleet had to wait until the following August before proceeding to India.

Mozambique, where the party disembarked, was the first country of Don Affonso's jurisdiction, which stretched from the Cape of Good Hope to the Moluccas. Here, for the first time, Xavier saw the life and activities of the Portuguese of the East. They were proudly conscious of being the

lords of the land. When going abroad, a negro slave accompanied them, holding over them a red sunshade as a protection against the rays of the tropical sun. Here they gathered their negro slaves, strong and athletic of frame, whom they had bought to sell in India. Here Francis saw brown, long-bearded Mohammedan traders in waistcloths, jacket, and turban, and Hindu merchants, a red dot on their foreheads, in white garments and red shoes.

Xavier lacked time to explore the island. While they remained in Mozambique, they devoted their entire time to the care of the sick from the fleet, who had been brought to a hospital. This was a large and plain structure, surrounded by a veranda, with private houses for the director, nurses, and apothecaries, and attended by negro waiters.

Francis declined the invitation which was extended to him by the viceroy, the pastor, and others, to live with them. The missionaries occupied a hut near the hospital that they might devote themselves exclusively to the service of the sick. Misser Paul and Mansilhas attended to their corporal, Francis to their spiritual needs. He heard their confessions and distributed holy communion to them. Of the forty passengers who succumbed to disease on the island, almost all died well prepared.

When Dr. Sarayva, the physician, one day visited the sick in the hospital, he noticed that Xavier, though afflicted with a violent fever, nevertheless attended the patients as usual. Cautioned by the physician not to expose himself needlessly, but to go to bed, Father Francis replied that he must attend to a certain brother for the following night until morning; thereafter he would rest. The "brother" however, proved to be a young sailor who lay at death's door consumed with fever.

On the following morning the physician went to the hut. Francis' bed was a wooden frame, covered with a grill of ropes made of cocoanut fibres, over which was spread an old cloth and a pillow. The young sailor lay on this bed, whilst Xavier, seated upon a gun-carriage, engaged him in conversation. When they laid the sick young man on the bed of Father Francis, the patient regained consciousness; and Francis thus was able to hear his confession and give holy communion to him before he expired on that very evening.

Francis now collapsed. Against his wish Dr. Sarayva conveyed him to his own residence to take care of him. The fever rose. Repeatedly he was bled. For three days his mind wandered, but only when he spoke of his physical condition; when, he discoursed on things spiritual, he was sane.

When Xavier was restored to health, the viceroy decided to proceed to India on the "Coulam," a galleon which had come from India. At the end of February, 1542, he resumed his voyage. Father Francis had to escort him. Misser Paul and Mansilhas remained behind to attend to the sick. The fleet was to follow as soon as it was ready.

On this voyage Xavier placed his cabin at the disposal of the sick. He himself slept mostly on a rolled-up rope, with an anchor for his pillow.

The "Coulam" sailed along the east coast of Africa towards the Mohammedan seaport of Melinda. This settlement, situated on a flat coast and consisting of well-built stone houses, mosques, and minarets, the royal palace on the strand and large gardens and cocoanut groves, made a pleasing impression. The better classes of the population wore the Arabian garb and the women went about veiled up to the eyes. The common people were negro slaves, clad only in a waistcloth. The king of this place sent rich presents to the viceroy; in a solemn procession he and his followers boarded the vessel to greet Don Martim Affonso as the representative of the king of Portugal, whose vassal he was.

Xavier alighted from the ship to bury a fellow-passenger who had died aboard ship. He was

moved with a holy joy when he saw the beautiful cross adorned with gold, which the Portuguese had erected in their cemetery to the south of the city, and which looked down triumphantly upon its Mohammedan surroundings.

The religion of the prophet of Islam was decadent in Melinda. "Seventeen mosques are here," a prominent inhabitant of the city, who understood Portuguese, lamented to Francis, "and only three are frequented. I do not know why piety has so declined."

"The reason," replied Xavier, "is that God is not pleased with the infidels and their prayers. Therefore He permits your religion to decay, in order that you may embrace the true faith."

And he proceeded to prove to him the falsity of the teachings of Mohammed; but the man remained unconvinced.

In the same city there lived a Mohammedan preacher (*kasis*), well versed in the doctrines of the false prophet.

"If Mohammed does not come within two years," he said, "I will no longer believe in him or his doctrine."

From Melinda they sailed northward along the barren coast of Africa. Beyond the distant blue mountains lay the mysterious empire of King David of Ethiopia, "Prester John,"

as he was called. Threatened by the Mohammedans, he had appealed to the king of Portugal, and in the previous year the valiant Don Christopher da Gama had come to his rescue with four hundred men from India. Francis heard of these events while in Mozambique.

At Cape Guardafui they steered in a northeasterly direction, striking out into the open sea. After some time the high hills of the island of Socotra were sighted. As they entered the beautiful bay, our voyagers espied a little church at their left. A row of dilapidated hovels extended to their right, protected by a structure equipped with a tower and pinnacles and resembling a fortress. This proved to be the residence of the Mohammedan sheik who ruled the island with about thirty soldiers.

Xavier visited this island twice while the sailors laid in a supply of fresh water from a nearby stream. The inhabitants, who were Christians, were tyrannized over by the Mohammedan garrison. Their rulers denied them the right to bear arms and carried off their daughters as slaves to their harems. They were poor shepherds, who lived in caves or huts of straw. Their food consisted of dates, milk, and meat. Their features were well formed. The only clothing worn by the men was a waistcloth. Thick, wavy hair hung down their shoulders.

Although they were very ignorant, having neither books nor writings of any kind, these islanders yet were proud of their faith, which, according to tradition, they had received from St. Thomas the Apostle. They bitterly hated the Mohammedans.

Though unacquainted with baptism, they gladly permitted Xavier to baptize their children. The poor people shared their dates with their guests.

Once, when Xavier was about to baptize two little Mohammedans through inadvertence, they ran to their mother, who with tears in her eyes besought him not to make Christians of her children. At this the natives told Francis that the infidels did not deserve the grace of conversion to Christianity.

The Christian women all bore the name of Mary; the men were named for the apostles. They venerated the cross which they wore openly about their necks. Crucifixes and hanging lamps adorned the interior of their churches. Four times each day their priests conducted religious services in the church. Xavier once attended their matins and wrote down three or four of their prayers. They were in a language which even their priests did not understand, and the word "Alleluja" was several times repeated. The priests were married and practiced long fasts.

The sight of these poor neglected Christians moved Francis to great sympathy. He would have preferred to remain with them, especially since they entreated him to do so. But Don Martim Affonso would not consent to this. Not wishing to expose Francis to the danger of being captured by the Turks, he promised to send him to other Christians in India who needed his instructions probably as much as the islanders of Socotra.

After a brief stay they left the island, sailing eastward on the high seas. Finally, two months after their departure from Mozambique, they espied a small green strip of coast and behind it in the distance a high mountain chain. It was India, the land of their heart's desire.



## CHAPTER XI

### PORTUGUESE EAST INDIA

(1542)

IN the year 1497, Vasco da Gama left Lisbon to discover a maritime route to East India. He was the first to sail around the Cape of Good Hope, continuing thence along the eastern coast of Africa upward to the Mohammedan settlements of Mozambique and Melinda, whence he reached the coast of Malabar in India. The long-sought direct trade route between Europe and the East was thus finally established. With one bound, little Portugal became a commercial power equal to its neighbor Spain, which had grown to mighty dimensions since the discovery of America.

Annually since that day, the East India fleet sailed from the harbor of Lisbon, the trade winds permitting, to bring back to Portugal and exchange for European products the treasures of Asia, the pepper of Malabar, the silks of China, and the cloves of the Moluccas.

Portugal, however, was not satisfied with the

establishment of peaceful trade relations. At the beginning of the sixteenth century, the Mohammedans controlled the trade along the eastern coast of Africa, in Arabia, Persia, hither and far India, and the distant Malacca; and rather than allow the hated Christians to capture this trade, they were resolved to wage war to death against them.

At that time Islam had attained the zenith of its power. The Turk had advanced to Hungary and Austria with his cruel hordes. In Africa the last Christian empire, that of "Prester John" of Abyssinia, appeared to yield to the scimitar of the fanatical Moslems and issued an appeal for help to Christian Europe. The millions of North and Middle India had been groaning for many years under the tyranny of powerful Mohammedan rulers, and the days of Bisnaga, the last remaining empire of the Hindus, which comprised the south of India, appeared numbered. The trade with the coast of Malabar in the southwest, the home of pepper, was well in the control of the Mohammedans. Malacca, the trading center for anterior and interior India, the Molucca Islands and China, constituted the stronghold of Islam. The Molucca Islands themselves with their clove-trade were firmly in the grip of the fanatical sons of the "Prophet."

With a handful of Portuguese, Albuquerque, the successor of Vasco da Gama, boldly took up the gage of battle with the vastly superior hordes that marched under the Crescent, and soon the princes of Asia trembled at the very name of the Portuguese. To the little fortress of Cannanore he added the fortress of Cochin on the west coast of India in order to secure the spice trade. In 1510 he took Goa from the Mohammedans and made it the capital of the colonial empire, which the Portuguese were about to establish. In 1511, he conquered Malacca, the key of the Orient, as he had shortly before conquered Ormuz, the key of the West, which lay at the entrance of the Persian Gulf. Mozambique and Sofala secured the Portuguese position in Africa. At the death of Albuquerque, in the year 1515, Portugal was mistress of the Indian seas, and no merchant could sail those waters without a pass issued by the Portuguese government.

The successors of Albuquerque continued his work. New trade relations were established, new princes were won as vassals and allies of Portugal, such as, in 1518, the king of Ceylon in Cotta near Colombo. In order to protect the trade and secure the powerful position of Portugal, new fortresses were erected, such as Diu, Basseyn and Chaul to the north, Chale, Cranganore and Quilon to the

south of Goa; and in order to secure the clove-trade, Ternate, on the principal island of the Moluccas, beyond Malacca, was fortified.

The rule of the Portuguese, however, did not extend beyond the sweep of their guns. No hinterland supported the small fortresses, with the exception of the district of Basseyn, which was evacuated by the sultan of Cambaya in 1534, and the small peninsula of Goa. Beyond the range of the fortresses lay the unexplored gigantic heathen and Mohammedan empires with their uncounted millions of inhabitants. Into these lands no Portuguese army and no messenger of the faith had dared to penetrate.

However, the Portuguese empire in India was weak. Only the superior fleet of the mother country was able to hold the isolated trading posts, which were hundreds of miles apart, against powerful enemies. Portugal had constantly to be prepared for war in order to retain its possessions.

Annually spy-ships were sent to the Red Sea in order to report at once any attempt of the Turk to sally forth through this sea, which still remained within his control, to aid his Mohammedan brethren in India. An attack of this nature was made in 1538, at Diu, where only the utmost heroism saved the Portuguese from utter defeat.

Annually, too, when the rainy season was over and the sea again became navigable, recruits were solicited and the fleets set sail to provide the forts with munitions, food, and men, to guard the coasts against smugglers and pirates, to punish rebellious princes and towns and to protect the trading vessels of the Portuguese.

The Portuguese in India were merchants or soldiers, or both. No other occupation was known to them. They deemed manual labor and agriculture beneath their dignity. With few exceptions, there were no Portuguese women in India. The settlers were constrained, therefore, to marry native women. As a consequence a mixed race grew up. The majority of the Portuguese, however, were still composed of mercenaries recruited in Portugal. Poverty and want, the love of adventure, the hope of wealth or of a free and unfettered life enticed them to exchange their native abode for the distant colonies. It was the hope especially of the sons of the nobility to find honors, positions, and wealth in India, in the service of the king. A three-years' term of office in the Indian service was the reward for past hardships. It was utilized to accumulate the greatest possible amount of wealth to enable its possessor to enjoy a life of ease upon his return to Portugal.

When the first Portuguese settlers were asked

what had induced them to go to India, they replied, "Pepper and souls," *i. e.*, the expansion of trade and the propagation of the faith. In their quest for pepper, alas, the souls were too often neglected. As protector and patron of the Church in the far East, the king of Portugal enjoyed far-reaching spiritual privileges, such as the right of appointment to all benefices. These privileges, however, were joined with the obligation to provide for the support of the Church and the conversion of the heathen. Little had been accomplished in this direction, however, when Friar Juan de Albuquerque arrived to administer the newly founded bishopric of Goa, forty years after the discovery of the sea-route to India.

His diocese was the largest on earth, extending from the Cape of Good Hope to the far distant Molucca Islands. Yet only nineteen stations were established along these thousands of miles: Mozambique and Sofala in Africa; Mascat in Arabia; Ormuz in the Gulf of Persia; Diu, Basseyn, Thana, Chaul, Goa, Cannanore, Chale, Cranganore, Cochin and Quilon on the west coast, and Negapatam and San Thomé on the east coast of India; Colombo in Ceylon; Malacca in farther India; and Ternate with Amboyna on the Molucca Islands. With the exception of Goa and Cochin, these were all small communities, includ-

ing soldiers of the garrison, itinerant merchants, a group of Portuguese settlers and their indigenuous wives, the inevitable male and female slaves, the half-breeds, and a small number of natives who had embraced Christianity and settled around the fortress.

Religion in these garrisons and trading ports was at a low ebb. The Portuguese secular clergy were mostly ignorant and lazy. They made little effort to master the language of the natives. Thus the heathens, who proclaimed their desire to receive baptism, principally for the sake of material advantages, were baptized almost always without sufficient, and often even without any previous instructions and consequently they knew little about their new faith. The same was true of the women of the Portuguese traders, who continued to adhere to many of their ancient superstitions. Schools, instruction in Christian doctrine, and sermons were scarcely known in these outposts. No wonder, then, that ignorance and vice spread frightfully among the Portuguese and they distinguished themselves but little from their heathen and Mohammedan neighbors. As the soldiers and officials did not intend to remain in India, and as it was practically impossible to bring women from Portugal, they, like the merchants, frequently lived in concubinage with their

female slaves or with native women; and in many places this practice was no longer regarded as a grievous sin. The reception of the sacraments declined; to receive holy communion outside of the Lenten season was regarded as a sign of hypocrisy. The evil example of the Portuguese, who in their greed and licentiousness permitted themselves to commit ever new transgressions against the natives, and even against the newly baptized, deterred many from becoming converted and caused Christianity to be despised and hated by the heathen.

Thus the prospects of the heathen mission were quite melancholy. About the year 1512 a zealous Franciscan friar penetrated to the court of Bisinga to preach the Gospel. The murderous dagger of a fanatical Moslem terminated his labors. Since that day no herald of the faith had ventured beyond the Portuguese dominions into the interior of India.

But even in the vicinity of the Portuguese fortresses scarcely any missionary activities were conducted among the heathens, whereas the labors of the Franciscan friars at Goa, Cannanore, and Cochin were almost exclusively limited to the care of the Christians. A number of heathen villages along the fishing coasts of South India, Amboyna, and the Molucca Islands, fearing the persecution of the Mohammedans, joined Portugal and ac-



cepted Christianity. No one, however, understood their language, and hence they could not be instructed. Of the priests who were sent to them, one was murdered, another died, and the third did nothing for the instruction of his flock. The numerous Thomas-Christians in Malabar, who traced their faith to the preaching of the Apostle St. Thomas, appeared to be inclined to join the Catholic Church; but there was no one who understood their language or rite.

Only two foundations gave promise of improvement in the state of the Indian missions: the college for the sons of the Thomas-Christians in Cranganore, established by the zealous Franciscan Friar Vicente, the companion of the bishop; and the seminary established at Goa in 1541 for the education of native priests for Portuguese East India, which was naturally at that time still in its infancy.

Such was the situation when Francis Xavier sailed for India in the year 1542 with Martim Affonso de Souza.

## CHAPTER XII

### GOA

(Summer 1542)

IT was the night of May 6th, 1542, when the "Coulam" arrived at the entrance of the harbor of Goa. On the following morning, the vessel sailed up the broad Mandovi River, whose banks were lined with cocoanut groves. Soon the voyagers espied to the right a city, with its towers and walls, docks and arsenals, the palace of the viceroy, a cathedral, a Franciscan monastery with several chapels. Along the shore were a multitude of white, brown, and black figures in white waistcloths, long caftans and turbans, and all the variegated splendors of the Orient. It was Goa, the capital of Portuguese East India.

Francis' first visit was to Friar Juan de Albuquerque, the aged Franciscan bishop, who belonged to the strict reform branch of the province of Piedade. Humbly Xavier prostrated himself at his feet, conveyed to him the briefs which designated him a papal legate, and declared that he

would utilize the powers conferred upon him only according to the best judgment of the bishop. The latter was moved by this manifestation of humility, and thenceforth a bond of sincere friendship bound him to Father Francis.

Xavier next visited the nearby Franciscan monastery; for the sons of St. Francis had ever been his friends. Despite the entreaties of Don Martin Affonso and the bishop, Francis took up his abode in the royal hospital.

Goa impressed the visitor as a Christian city. The Franciscan monastery counted more than thirty religious, and the secular clergy were numerous. But the religious life of the city was very indifferent. The Portuguese were partly resident citizens, who had married native women; partly mercenaries, who were paid by the king and either accompanied the fleet during the summer on its military expeditions or were scattered among the numerous garrisons of the city. Many of them, officers as well as soldiers, lived in concubinage with native women or female slaves. The sacraments were ordinarily received only in Lent. Ignorance of religious matters was frightful, especially since the natives and slaves were baptized with scarcely any previous instruction. Heathens and Christians lived together in unsegregated confusion.

The hottest month of the year had begun when

Xavier landed in Goa. In June, however, winter commenced amid thunder and lightning. One cloud-burst followed another for four months, so that the streets and squares constantly looked like rivulets or little lakes. The wildly raging sea rendered navigation unsafe. As long as the rainy season lasted, Xavier could not think of resuming his journey. Francis nevertheless, found much to do in the capital.

The sick in the royal hospital were his first concern. His dress was the simple black gown of the secular clergy, without belt or mantle. His bed was a mat, which he placed next to those who were most dangerously sick, so that he might be at their service at all hours of the night. In the morning he heard the confessions of those who came to him in the hospital. In the evening he visited the prisoners. After this he went through the streets of the city, ringing a bell, and summoning the children and slaves to instruction. Often more than three hundred people congregated in the little church of Our Lady of the Rosary, where he gave instructions. He taught them prayers, the articles of faith, and the commandments. So successful was he that the bishop ordered Christian doctrine to be taught in all the other churches of Goa.

On Sunday morning Francis went to his dear

friends, the poor lepers in the Lazarus hospital before the gates, heard their confessions, said Mass and distributed holy communion to them. In the afternoon he preached a sermon on one of the articles of the faith to the native Christians in the Indian-Portuguese vernacular, so that all might understand him. After the sermon, he taught them the Our Father, the Hail Mary, the creed and the commandments. The chapel could scarcely contain the people who attended his services.

The Misericordia Confraternity cared for the poor and sick brethren of the faith in Goa as well as in other Portuguese cities. The work of the conversion of the heathen, however, and the care for the newly converted was still sadly neglected in the capital. On the Island of Goa alone there were forty thousand pagans. Pagan Brahmins everywhere occupied the principal offices and obstructed conversions. Ugly heathen idols with heads of elephants, lions, and apes, numerous arms and indecent symbols could be seen everywhere. The heathen feasts were openly celebrated around the outskirts of Goa, not to speak of the provinces in the interior teeming with countless millions of infidels.

In view of these conditions a number of zealous men, inspired by the leadership of the royal

preacher, Master Diogo, and two laymen, Miguel Vaz and Cosme Anes, the keeper of the roll, had banded themselves together shortly before the advent of Xavier and under the patronage of St. Paul the Apostle founded a confraternity the principal purpose of which was the promotion of conversions. They established a magnificent mission seminary for the education of native priests destined to labor in the East India colonies. Munificent alms were collected for this object. The viceroy decreed an annual contribution out of the revenues of the suspended heathen pagodas. Already sixty seminarians had been received by Master Diogo. Within half an hour's walk from the gate of the city, on the road to the Lazarus hospital and the Indian mainland, the College of St. Paul, as it was called, was well advanced. In September, 1542, Xavier wrote to his brethren in Europe that the church, "twice as large as the college of the Sorbonne in Paris," was almost under roof. Don Martim Affonso interested himself in the project. With the passing of the rainy season, the church and college were to be completed and the seminarians were to occupy their new home.

Xavier soon was on friendly terms with the leaders of the Confraternity and did what he could to promote their efforts. When, however, they wished to entrust the direction of the new college

to him, he declined, consoling them with the thought that Ignatius might send additional laborers in the future. Another and more urgent task beckoned him to the south.

## CHAPTER XIII

### TO CAPE COMORIN

(Autumn 1542)

WHEN Xavier had expressed a desire to labor among the Christians of Socotra, the viceroy had promised to send him to other Christians, who were in greater need of instruction than the inhabitants of that island. He referred to the pearl-fishers of Cape Comorin on the southern coast of India.

Eight years previously, these fishers, menaced by the Mohammedans, had invoked the help of the Portuguese, placing themselves under their protection, for which privilege they paid an annual tribute. Miguel Vaz, at that time vicar-general, in company with the vicar of Cochin and other clergymen, accompanied the auxiliary troops who were sent to the Fishery Coast. They baptized about twenty thousand Paravas (so the pearl-fishers were called) without any previous preparation; for no one knew their language. As the priests returned to Cochin with the soldiers, the



newly baptized converts remained uninstructed.

Three years later the Mohammedans once more attempted to subjugate the Paravas and to appropriate the lucrative pearl-fisheries. Don Martin Affonso, however, decisively defeated them and destroyed their fleet at Vedalai. From this time on the viceroy regarded the Paravas as his children, and Xavier was now to go and instruct them in the faith.

The voyage was to commence as soon as the rainy season was over and the seas were navigable. Before his departure, Xavier wrote three letters to Ignatius and his companions in Rome. He described his journey to East India, his labors in Goa, and the great charity of the viceroy, and begged for three Fathers and a teacher for the College of St. Paul, for the education of the clergy, and the conversion of the heathen of Goa, and added: "Now, the viceroy sends me to a country where, according to the views of everybody, many will be converted to the Christian faith. It is two hundred miles distant from Goa and is called Cape Comorin."

He was conscious that crosses and tribulations awaited him there. The wild state of the country, the difficult language, and the constant danger to life had deterred many in the past; but these obstacles did not intimidate Xavier.

"The hardships of such a long voyage," he

wrote to Rome, "the alleviation of the many spiritual maladies, where one's own are already so onerous to bear, the sojourn in a country which is replete with sin and idol worship, and oppressive on account of its intense heat,—if one assumes these hardships for the sake of Him for whom one ought to bear them, then they will become a source of great refreshment, an occasion of many great comforts. I believe that if one knows how to bear the cross of Christ, he shall find rest in these labors; but if one should renounce and flee the cross, death will be his portion."

At the end of September, Xavier bade farewell to the bishop, the viceroy, and his other friends, and sailed for the south. Cosme Anes offered to provide for his wants; but Xavier thankfully replied that he had a pair of shoes and a leathern umbrella to protect him against the sun; more than this he did not need. He requested that Misser Paul and Mansilhas be sent after him in October, at which time the vessels would come from Mozambique with the sick, and took with him, as interpreters, three of the Tamulian seminarians of Master Diogo, two deacons and a minorite.

They voyaged to Cochin, along the flat coast of Malabar, rich in palm-trees, where lay the little Portuguese fortresses of Cannanore, Chale, and Cranganore. After Goa, Cochin was the larg-

est and most important Portuguese settlement, the entre-pôt of the spice trade and the center of navigation whence the fleet annually set sail for Portugal. There the Thomas-Christians lived amongst the heathen from times immemorial. Their priests were married; their ritual was Chaldaic. Friar Vicente, a zealous Franciscan priest, had established a mission seminary in Cranganore. Francis was cordially received by the Franciscans in Cochin.

Thence the vessel sailed past green palm-coasts to the Portuguese fortress of Quilon. Somewhat to the south was situated the little kingdom of Travancore. They sighted the domains of the "great king" at Cape Comorin, the southern extremity of India.

Beyond the cape, between the sea and the palm-groves of the interior, a strip of barren and unfertile coast from forty to fifty miles in distance, extended to the island of Manar, which lay between India and Ceylon. It was an intensely hot sand-desert, whose monotony was relieved only by briars and short, lofty palms.

There, about thirty fishermen's villages, some larger, some smaller, lay scattered about. The fishermen lived in wretched clay-huts, covered with palm-leaves and built in the shadow of spacious trees. The principal places were Manapar and the neighboring Trichendur, a Hindu place of pil-

grimage, Punical and Tuticorin. The inhabitants were called Paravas, or pearl-fishers. They numbered from twenty to thirty thousand souls. They were slender and sinewy; their skin was dark; their features closely resembled those of the Europeans. Men and women were clad only in a long white waistcloth. They fastened their pitch-black hair into a knot; their ears were elongated to the shoulders by heavy gold ornaments.

This was the Fishery Coast, Xavier's new field of labor.

Accompanied by his escorts, Francis travelled by land through the villages of the Paravas along the coast to Tuticorin. The inhabitants knew nothing about Christianity, except, at most, the Portuguese names given them in baptism. On his journey through the villages Xavier won the friendship of the children. Everywhere in the villages he baptized them. Without fear, the inquisitive children crowded around the white man, leaving him no time for breviary, meals, or sleep until he had granted their petition and taught them a short prayer.

At one place, Francis entered a heathen village, where a woman lay suffering the pangs of child-birth for three days. As the idols remained deaf, Xavier was called. After a prayer in the name of Christ, he recited the creed, which he had translated by his interpreter. Thereupon he asked

the woman if she would embrace the Christian faith. Gladly was she prepared to do so. Then Francis read one of the Gospels over her and administered baptism. The faith of the suffering woman was rewarded, for immediately after baptism she was delivered of her child. At sight of this event the entire village embraced Christianity.

Towards the end of October, Xavier and his escort entered Tuticorin, the principal village of the Fishery Coast. He was received with great love by the Paravas. Here, at the home of his seminarians, he desired to begin his missionary labors among the pearl-fishers.

## CHAPTER XIV

### ON THE FISHERY COAST

(1542-1543)

FOUR months Xavier labored in Tuticorin. These months afforded him an opportunity to study his mission field more closely.

On the east coast of India the rainy season had commenced when Xavier arrived at Tuticorin. The stormy ocean was closed to navigation. The heat grew less intense. Violent winds arose from the distant mountains of the interior, covering the barren plain with clouds of sand. The heavy rains of the interior no longer advanced to the coast, but ceased completely in December.

The majority of the inhabitants of Tuticorin were pagans. Their Brahmin priests, whom Xavier encountered everywhere, were filled with the pride of their caste. They wore the sacred cord around their breast. Their foreheads were adorned by a white-red or red representation of their god. Everywhere the towers of the pagodas (pagan temples), overladen with sensual sculptures, pro-

truded from the foliage of the trees. The hideous pictures of their idols, painted red and soaked with odoriferous cocoanut oil, were visible everywhere, by the wayside, in the shadow of sacred trees, or leering threateningly out of the dark interior of the temples. The deluded populace worshipped heaps of clay, painted in glowing red or white, bronze horses, stone tables with sacred serpents or the images of large-bellied elephant-gods, sacred bulls and cows, sacred apes, many-headed and many-armed gods and goddesses.

Every phase of native life was controlled by pagan superstition. Thus, to appease the wrath of the gods, they sacrificed fruit, hens or goats. When sickness overtook them, they summoned the Brahmins or devil-dancers to ascertain the will of the gods. Daily when the gods received their food, bells were rung in the temples. On feast-days the idols were carried through the streets in noisy procession.

The Paravas adhered firmly to their pagan customs and knew little or nothing of Christianity. Only one priest, who had helped to baptize them at their conversion, lingered among them for a while, but as he was unacquainted with the language of the country, he soon returned to Cochin.

It was very urgent, therefore, to impart a knowledge of the most necessary truths of religion to those who were baptized, but uninstructed.

Xavier, accordingly, devoted every bit of his energy to master their language. Summoning the "most learned" of the village, who knew a little Portuguese in addition to their native tongue, he translated into Tamulian, with great difficulty, the most important doctrines of the faith, and taught them to make the sign of the cross, to recite the creed, the Our Father, the Hail Mary, and the Confiteor.

Francis memorized the translated parts and instruction would commence. Bell in hand, he went through the streets of Tuticorin, calling children and adults to instruction. In this manner he taught them the prayers and commandments twice daily for one month; and when the children returned to their homes, they had to repeat what they had learned to their parents and neighbors.

On Sunday, Christian doctrine was taught to all, men, women, and children. Slowly and in a clear voice he recited to them the creed in Tamil. At each of the twelve articles of the faith, they had to place their hands on their breasts and in a loud voice profess their belief. No prayer he made them repeat so often as the profession of faith. This was succeeded by instructions in the commandments, Francis adding that a good Christian is one who observes, whilst a bad Christian is one who transgresses them. Christians and pagans were astounded at the sanctity of the religion of



Christ. Then he taught them the prayers, repeating them until they were fixed in the memory of his hearers. Every instruction was concluded with the "Salve Regina"; for, like Ignatius, Francis ever fostered a tender devotion to the Queen of heaven.

When adults approached him for baptism, he made them recite the Confiteor, followed by the profession of faith, in their native tongue. At every article of the creed he asked if they firmly believed in it. After an explanation of the commandments, he baptized them without further ado.

The fervor of the children was especially pleasing to Xavier. His future hope resided in them. They reported to him idolatrous practices on the part of the adults. Before his very eyes they demolished the pictures of idols. With his crucifix or rosary, they entered the houses of the sick to pray for them; for, though Xavier was in demand by everybody, he was unable to visit all personally. Almost all the sick were restored to health. In this way, God, with gentle force, called the heathen to baptism.

March, the period of calm between winter and summer, witnessed the most important event in the life of the Paravas. It was the great annual pearl-fishery, usually conducted on the northwest coast of Ceylon. Only the women, children, and old men remained behind in the villages.

From all parts of India, merchants and dealers congregated at the scene. The Portuguese captain of the Fishery Coast provided the necessary military protection for this event; at the same time he collected tribute from the pearl-fishers in the name of the king of Portugal. The ruler of Madura, on the northern Fishery Coast, received his share of the revenue. A further tribute of four hundred gold *pardaos* was collected "for the slippers of the queen of Portugal."

With the return of the pearl-fishers in April, life commenced anew in the villages. But the excessive labors, the pestilential odors of the decaying oysters and snails, and the concourse of thousands of people caused many to return sick to their homes. After four months of activity in Tuticorin, Xavier transferred his labors to the villages. He destroyed idols, taught the people to pray, baptized children and adults, settled their disputes, prayed over the sick, nursed their wounds, buried the dead, and assisted the poor against the oppressions of the pagan officials. Previous to his departure from a village, he left a copy of the prayers, inscribed upon palm-leaves, and commissioned one of the Christians to teach them in his stead.

The influence of the Brahmins was the chief obstacle to the conversion of the pagans. They kept the people in their ancient idolatry. Thus

they declared that the gods are hungry and demand food, in order that they themselves might consume the offerings. "You know more than we all," they said to Xavier. "We know there is but one God; but the idols are our only source of income." They sent gifts to him that he might not betray them. Nevertheless he exposed their deceptions everywhere.

Over two hundred Brahmins lived around the temple of Trichendur. "What must I do," Xavier interrogated them, "in order to go to heaven?"

"Two things are commanded by the gods," replied their spokesman; "to kill no cow, and to give alms to us." They worshipped cows.

Filled with anger, because these devils exercised so much control over mankind, Xavier pronounced the profession of faith to these priests in a loud voice, explaining to them the nature of heaven and hell, and explaining who would go to the former and who to the latter place. Thereupon all arose and exclaimed: "The God of the Christians is the true God; for His commands are entirely consonant with reason."

"Well, then, become Christians," Francis declared to them. They replied: "What will the world say if we alter our mode of life, and how shall we live?"

Xavier was able to induce only one Brahmin on the coast to receive baptism. He was a splendid

young man who undertook to teach Christian doctrine to the children.

The influence of Xavier on the Fishery Coast increased in spite of the pagan priests. He won the hearts of the people by his inexhaustible patience and self-sacrificing charity. Bare-footed he often wandered from one village to another, lived in the huts of the natives, slept on their rough beds, which were made of cocoanut fiber, or on the hard earth, partook of their scanty food, rice or fish. The fame of a wonder-worker preceded him. This reputation was confirmed by the following event.

In the village of Kombutureh a little boy fell into a well. He was pallid and rigid when drawn out. The weeping mother called upon Francis for aid. He came, knelt down, and recited a prayer. Then he made the sign of the cross over the child, took him by the hand, when, lo! he opened his eyes; and life returned to the rigid limbs. Throughout the village the people exclaimed: "The Father has awakened the child from death."

A great movement toward Christianity set in. Often Xavier's arms became tired from baptizing; tired, too, his tongue from the constant repetition of prayers. No wonder that with all the toil and privations, a celestial peace filled his heart, so that he frequently exclaimed: "O Lord, confer Thou not so much consolation upon me. Oh, re-

ceive me into Thy eternal splendor; for it is so hard to live here on earth, far from Thee, once Thou hast shared Thyself with Thy creatures with such exceeding great mercy.”

## CHAPTER XV

### LABORERS FOR THE HARVEST

(1543-1544)

IN October, 1543, after a year's stay on the Fishery Coast, Francis returned to Goa. It was his intention to get his two companions, Misser Paul and Mansilhas, and to obtain money from the viceroy to engage catechists in the villages. For this purpose he intended to procure from the viceroy the four hundred gold *pardaos* which the Paravas had to pay annually "for the slippers of the queen." He himself would obtain the consent of the queen.

Accompanied by two prominent Paravas, he arrived at Goa in November and was cordially received by Don Martim Affonso and the bishop. The viceroy gladly seconded Xavier's proposition. He knew that the support of the missions and of Father Francis was nearest to the king's heart; hence he did his utmost to promote the missions.

Under his active promotion the College of St. Paul developed splendidly. The buildings were

well nigh completed. Master Diogo and his protegés had already taken up their residence in the college. They were munificently supplied with alms and in receipt of revenues adequate to support five hundred students. Already the day was approaching when the first native priests would leave to preach the Gospel to the people of their native lands.

A splendid harvest beckoned on all sides. With the last fleet six Franciscan missionaries, under the direction of Friar John de Villa de Conde, arrived from Portugal with the minister of the king of Ceylon, and sailed on to Colombo, to establish a mission on that island. Two other missionaries who were with the fleet remained in Socotra to baptize the inhabitants.

In Ethiopia, Don Christopher had fought victoriously against the superior forces of the Mohammedans. In the following spring Don Manuel, king of Ternate, who had become converted to Christianity and lived in Goa for some years past with his mother, was to return to the Molucca Islands with the doughty captain Jordan de Freitas, to convert his kingdom to Christ.

In St. Paul's College, Xavier met Misser Paul and Mansilhas. At the same time he received his first letters from Ignatius and the brethren in Rome.

After Paul III had confirmed the Society of

Jesus, the companions congregated in Rome, where they unanimously elected Ignatius general of their Order, and, placing their hands in his, made their solemn profession. Xavier, too, was now solemnly professed before the bishop of Goa. The original formula of his solemn profession he sent to Rome, but carried a copy of it about his neck in a case containing sacred relics and the signature of his Father Ignatius.

The two Paravas who accompanied Xavier to Goa apprised Master Diogo of the great achievements wrought by their venerable Father Francis, of his wonderful healing of the sick, and above all, of the child brought back to life in Kombuturah.

One day Master Diogo requested Francis to give an account of these achievements.

“Master Francis,” he commenced, “for the honor of God, I ask you, what about that boy whom you revived at Cape Comorin?” Francis, blushing, embraced him and said smilingly: “Father Diogo! I should have resurrected someone from the dead? I, a sinner? They brought the boy to me; he showed signs of life, and I said to him, ‘In the name of God arise!’ and he arose; and the people wondered.”

Master Diogo related this to his friend Cosme Anes, adding: “You may be assured, that boy was dead, and the Father recalled him to life.”



Don Martim Affonso was also convinced of this. At the end of December, Xavier returned to Cochin with the secretary of the viceroy, and when the latter questioned Xavier about this matter, he answered: "I read the Gospel over the child; but the child was alive, not dead."

Whilst Misser Paul, at the request of the viceroy, remained behind in St. Paul's College, Mansilhas sailed with Xavier to the Fishery Coast. With Artiaga, a former soldier, and Coelho, a native priest, they were to constitute the mission-staff on the Fishery Coast.

From Cochin Xavier dispatched letters to Europe. One was addressed to the queen of Portugal. He begged her to relinquish forever her claim to "slipper money" for the benefit of teachers stationed on the Fishery Coast, jocosely remarking that her royal highness could have no better slippers to carry her speedily to heaven than the children who were instructed in the faith by means of this money.

A second letter, directed to his brethren in Rome, spoke of the great harvest among the pagans of India. "Many here do not become Christians," he wrote, "because of the dearth of ambassadors of the faith. Often I think of visiting your schools, the University of Paris and to call out like one bereft of reason to those who have more learning than good will: 'How many souls go

to hell instead of heaven on account of your neglect!' If they would reflect upon the account which God will demand of them for their talents, instead of being concerned with their studies, many of them would make the Spiritual Exercises of the Order to ascertain and become conscious of the will of God, and would say: 'Lord, behold, here I am! Send me whithersoever Thou desirest, and, if it be Thy will, even to the Indians!' "

## CHAPTER XVI

### THE GREAT PADRE

(1544)

AT the beginning of February, 1544, Xavier was back on the Fishery Coast. He was now in a position to organize the missionary work. A catechist (*kanakapola*) was appointed for every village. It was his duty to teach the children to pray, to represent the missionary in the latter's absence, and to report to him from time to time on the condition of the village. Each of the three co-workers was entrusted with a number of villages, which were consolidated into a district. He had to visit these places regularly, in order to nourish the enthusiasm of the catechists and the Christians.

For the next few weeks, the northern villages, where the pearl-fishers made their abode, were inhabited only by women and children. These Xavier left in charge of his companions; to himself he reserved Manapar and the southern district up to Cape Comorin, where but few of the

Paravas were pearl-fishers, and, therefore, required a more promising field of labor at this time.

By means of an active correspondence, Xavier kept in constant touch with his co-workers. He encouraged Mansilhas and Artiaga, when the Paravas appeared too barbarous and indocile. In case of need, he assisted them in person. When Mansilhas wrote that the women of Punical were addicted to drunkenness, Xavier sent a beadle, who carried the following message: "For every woman caught drinking palm-wine, he shall receive one *fanao* (a silver coin); the guilty woman shall be sentenced to imprisonment for three days. This order shall be published throughout the village." He amplified the ordinance saying: "Tell the chieftains of the village: If I find out that palm-wine is being consumed in the future in Punical, the villagers shall pay for it dearly. See to it that the village chieftains change their customs before I return; otherwise I shall send them all as prisoners to Cochin and never allow them to return; for they are the cause of every evil in that locality."

The threat was effective. Thirteen days later Xavier wrote to Mansilhas: "I am pleased to learn that they have ceased to drink palm-wine, that they no longer make idols, but come to prayer on Sundays. If these people had been instructed at

the time of their baptism, as you are instructing them now, they would be better than they are.”

In spite of his strict measures, the Paravas regarded Father Francis with great respect. They knew that he loved them and fondly called him the “great padre.”

While the Portuguese captain abused the pearl fishery in order to extort as much money as possible from the Paravas, and while the other Portuguese officials and traders imitated his example and indulged in every possible abuse against the Christians, Xavier was their friend and protector. When the pearl fishing was ended, he and his assistants visited the villages and devoted themselves with loving attention to the care of the sick.

In the beginning, Xavier was helpless against the encroachments of the heathen officials who served under the native rulers. At the end of March, however, an event took place which suddenly altered relations. In the previous year the “great king” of Cape Comorin, whose domains extended to Punical, died. His neighbor, the king of Travancore, imprisoned the new ruler and annexed the kingdom. Many members of the nobility, however, rebelled. While the position of the new ruler was still insecure, at the end of March, a prominent Indian came to Manapar to call upon the “great padre.” He came in the name of the mother of the captured prince as well as that of

the grandees of the kingdom, and promised a large sum out of the secret treasury of the "great king," complete liberty for Christianity, and recognition of the sovereignty of Portugal, if Francis would induce the viceroy to restore the rule of the imprisoned prince.

Xavier at once wrote to Don Martim Affonso. While the negotiations with regard to the solicited help were in progress, a severe trial was suddenly visited upon the coast.

The prince of Madura, whose domains commenced at Punical, availing himself of the contests concerning the throne at Cape Comorin, sent troops into the territory of the "great king." Like a cyclone his cavalry forces, the *badagas*, led by the prince Vittala Perumal, swept over the land, murdering, plundering, and burning houses and villages.

It was the middle of June. Xavier happened to be at Kombutereh where the Christians had promised to erect a church, when the dreadful news was conveyed to him. At Cape Comorin the *badagas* had surprised the Christians, who sought refuge in cliffs along the seacoast, where they perished of starvation and thirst.

Francis immediately prepared to return to Manapar. In great haste he wrote to the officials of the village requesting them to send succor. He

himself, having equipped twenty boats with water and provisions, sailed forth into the stormy sea to help the Christians. For eight days his dusky oarsmen battled with the winds and waves, but all in vain. Xavier thereupon journeyed for two days on land in the midst of the tumult and fighting, towards Cape Comorin. He remained with his Christians for an entire month, providing for their needs. One day, when a hostile troop tried to attack one of the Christian villages, Xavier fearlessly confronted them; at the sight of him they hurriedly fled.

At the end of July he was back again in Manapar. The *badagas* were on the point of retreating to the north. It was necessary, therefore, to warn the Christians of that place of the impending attack.

Xavier's precautionary measures were not in vain. In the beginning of September the enemy invaded Tuticorin. The Christians and the captain of that place were happy to be able to save their lives by fleeing to the nearby sand islands until Xavier relieved them.

In spite of the unrest caused by these hostilities, Francis continued his customary activities and visited the villages. The harvest was about ripe. The fishers of Carea, in the north of the Fishery Coast, as well as those on the Island of Manar, de-

sired to be baptized. As matters of grave importance detained him, he despatched a native cleric to comply with their wishes.

Since the invasion of the *badagas*, the king of Travancore sought the friendship of the "great padre," through whom he hoped to obtain the support of the viceroy; for he was sorely in need of the assistance of the Portuguese.

The nobility, adherents of the captive prince, were powerful in the land—mayhap the king had heard of their secret intrigues—and Madura strove to deprive him of his new possessions. Messengers and letters passed between the king of Travancore and the padre since July; and, when the negotiations of the viceroy with the adherents of the captured prince finally failed, Don Martim Affonso interceded in behalf of the king.

The disputes concerning the succession to the throne were now amicably settled. The captured prince was liberated upon the payment of a large sum of money; he had to be satisfied with the eastern half of his kingdom, while the country west of Cape Comorin was to remain subject to Travancore.

In these negotiations Xavier was the mediator. The king of Travancore, whom he visited in November, 1544, to convey to him Don Martim's decisions, manifested great gratitude toward him. By a public edict he granted the fishers of Macua



permission to embrace the Christian faith; to Xavier he donated two thousand *fanams* for the erection of churches within his domain.

And now the great and splendid harvest was come.

The fishers of Macua, who were related to the Paravas, inhabited fourteen villages on the coast of Travancore. Oppressed by the Mohammedans at sea and by their native rulers at home, they often desired to imitate the example of their neighbors, and, by embracing Christianity, secure for themselves the protection of the powerful Portuguese. The royal decree now granted this boon to them.

It was an auspicious moment for Xavier, and it was necessary quickly to seize it; for all would be lost if the king should change his mind. Once the inhabitants of Macua were baptized, a relapse into paganism was excluded; the caste system and the captain of Quilon would take care of this; moreover, Christian instruction could be supplied subsequently.

Accompanied by his catechists, Francis, therefore, visited village after village, to baptize the fishers of Macua, who received him with jubilation.

Upon his arrival, he forthwith summoned the men. He pronounced before them, in Tamulian, the prayers, the sign of the cross, the Confiteor,

the creed, the commandments, the Our Father and Hail Mary, and the Hail, Holy Queen. All had to repeat his words aloud.

This was followed by a sermon on the faith and the commandments, and all had to implore the pardon of God for their sins.

Thereupon Francis repeated the articles of the creed, asking at each article: "Do you believe in this article of our faith?"

All crossed their arms over their breasts, saying: "We believe."

Now the solemn moment of baptism arrived, when everyone received his name inscribed upon a palm-leaf.

The baptism of the men was followed by that of the women; whereupon the newly baptized had to destroy their idols.

Thus in one month Xavier baptized all the fishers of the Macua coast, more than ten thousand. Only one village was still to be visited, when he received a message which urgently demanded his departure for Cochin.

## CHAPTER XVII

### THE CONQUEST OF CEYLON

(1544–1545)

WHILE Xavier was still in Travancore, he was informed by Mansilhas that the king of Jaffnapatam, in the north of the Island of Ceylon, had demanded of the new converts on the Island of Manar that they return to the practice of idolatry, and, upon their refusal, had ordered all of them, six hundred, to be cruelly slain. The brother of the murderer fled to the mainland of India, and promised to make Jaffnapatam Christian if he were made ruler of that place.

Xavier at once interrupted his labors and hastened to Cochin. There he met the vicar-general, who was on the point of sailing for Portugal, to report the status of the Church in India personally to the king and to effect thoroughgoing measures for the advancement of the missions. The vicar-general was convinced that speedy action was necessary. A fast sail-boat was placed at the disposal of Xavier. A few days after his arrival,

he hastened northward over Goa, Chaul, and Thana to Basseyn, where the viceroy stayed.

A holy anger seized Don Martim Affonso at the news from Manar. A punitive expedition was decreed, the murderer of the Christians was to be dethroned, and his brother was to rule in his stead. Francis, however, would sail with the fleet. Provided with the necessary instructions from the viceroy to the captains, Xavier sailed hopefully for Cochin. The harvest of Jaffnapatam beckoned him. The blood of martyrs is the seed of Christians.

A soldier, a great sinner, sailed along with Xavier in the same vessel. On the way he gambled and lost everything he had. Thereupon he blasphemed God. Xavier, who pretended to hear nothing, supplied him with money that he might try his luck again; whereupon he won back everything he had lost. He now put his trust in Francis and became his friend. Arrived at Cochin, he entered a chapel with him, made a general confession of his life, and, to his amazement received only a small penance. When he had finished his prayer, Xavier had disappeared. He searched for him, and found him in a nearby cocoanut grove, cruelly scourging himself to atone for the sins of his penitent. The sight moved the sailor more powerfully than a sermon. He snatched the scourge from Xavier's hand and commenced to

scourge himself till he bled. Henceforth the converted sinner was a model of Christian virtue.

A new message awaited Xavier in Cochin. A Senegalese prince, Don John by name, from the mission of the Franciscans, had come to this city. He had fled from Cotta in Colombo, the residence of the king of Ceylon, and told Xavier of the death of his brother, the crown prince of Ceylon, who had died a martyr. The crown prince had resolved to receive baptism, when his father, aware of the intentions of the son, had him executed and his body cremated, as was the custom of the country. During the cremation, an earthquake took place, a fiery cross, large as a mast, appeared in the heavens, and the grave opened in the form of a cross. A great movement toward Christianity followed this miracle. Many received baptism, including Don John. When the king learned of this, he resolved to get rid of him and his brother. Therefore, he had fled, and was now on his way to the viceroy, with whose assistance he hoped to seize the throne of Ceylon. He promised that if he should succeed in the enterprise, he would convert the whole island to Christ.

Another splendid harvest was ripening in the far East. Whilst Xavier was writing to Europe, a Portuguese from Malacca came to him on the day before the departure of the last ship. His name was Antonio de Payva; he brought with

him four brown lads for the College of St. Paul in Goa. They were natives of the Islands of Macassar, which lay east of Malacca.

Payva had sailed from Malacca to Macassar in the beginning of 1544, to purchase sandalwood; he landed in the harbor of the king of Soepa. The Mohammedans of the east coast of Malacca were engaged in commerce with that island; they endeavored to convert the indigenious prince to their doctrines.

When the king, therefore, inquired why the Portuguese constantly fought the Mohammedans, and why they shouted "Santiago" while fighting, Payva demonstrated to him the odiousness of the religion of the false prophet and the beauty of Christianity.

As the king, however, could not make up his mind to receive baptism, Payva travelled fifty miles farther, to the king of Siao, whose acquaintance he had made on a former visit. Here, too, the Mohammedan traders were busy and the king wavered between Christianity and Islam. But the fiery eloquence of Payva left its impression. The king convoked the grandees of the land. Debates on paganism, Christianity and Islam were conducted in various places. These disputations had not yet terminated when the king of Soepa arrived with twenty war-ships and asked to be baptized. With the greatest solemnity the ceremony

was performed aboard ship. The brother of the king, as well as his relatives and retinue, imitated his example, followed by the king of Siaoë and twenty-five or thirty of the grandees of his kingdom. The two kings adopted the names of Louis and John. They were proud to be Christians and vassals of the mighty king of Portugal. When Payva returned to Malacca, an envoy accompanied him to solicit priests for the conversion of their subjects. These were the tidings which Payva brought.

No wonder that the letters of Xavier to King John III and to his brethren in Europe reveal great joy and hope for the future.

“In Jaffnapatam and on the coasts of Quilon, easily over a hundred thousand souls can be won this year for the Church of Christ—not to mention the Island of Ceylon at all,” he wrote to the king. In a letter to his brethren he added: “In a country about five hundred miles distant from here, three great lords with many of their subjects became Christians eight months ago. They sent to the fortress of the king of Portugal for religious to teach them the laws of God; for hitherto they had lived like irrational animals. . . . From this you may perceive that this country is prepared for a rich harvest. Therefore, my brethren, pray to the Lord of the harvest that He may send laborers into His vineyard.”

At the end of January, the last ships left for Lisbon, carrying Xavier's mail.

Preparations were now made for the punitive expedition to Jaffnapatam. It was decided that the ships were to meet in Negapatam, which lay north of Ceylon, opposite Jaffnapatam, and that Francis was to accompany the fleet.

A grievous disappointment awaited Xavier in Negapatam. A royal vessel, richly laden, coming from Pegu, had stranded in Jaffnapatam, and, according to the usage of the country, the king of that place had confiscated the cargo. At Negapatam the view was entertained that, under these circumstances, the expedition should be deferred until the goods had been recovered through peaceful negotiations.

Many of the captains regarded the interests of the crown, or rather the interests of their pockets, as superior to those of Christ. They were glad to have discovered a reason for disobeying the orders of the viceroy.

Months might pass before the negotiations accomplished their purpose. In the interim, the propitious time for navigation and the three years' term of Don Martim's office expired; and no one could know what orders the new viceroy, who was expected in September, would issue.

While the delay in Negapatam thus caused the hopes of a speedy capture of Jaffnapatam to sink



ever deeper into the dark sea of the future, a new scene rose resplendent before the vision of Father Francis: the Islands of Macassar.

These islands ever haunted his memory since the day of Payva's narrative. Perhaps God was calling him thither to the harvest. From February to September, the wind blew from the south, making a return to the Fishery Coast impossible. Francis, therefore, went northward to San Thomé, to seek light at the tomb of Thomas the Apostle.

## CHAPTER XVIII

### AT THE TOMB OF THE APOSTLE THOMAS

(Summer 1545)

THE little Portuguese colony at the tomb of the St. Thomas in San Thomé consisted of about a hundred houses. Xavier was received into the house of the parish priest, Gaspar Coelho.

His first visit was to the grave of the apostle whom he especially honored as the patron of India.

The church in which the remains of the Apostle were buried, was an ancient structure, surmounted by an antique cross and adorned with quaint inscriptions. It had been renovated and enlarged in the year 1523, at the expense of the king of Portugal. A garden separated it from the pastoral residence. There were two chapels, one of which was dedicated to the Blessed Virgin, the other to a "holy king." To the left of the choir, on the epistle side, there was a little chapel, which sheltered a small altar, just large enough to celebrate Mass. A lamp burned before it; for, immured in the altar, were the sacred relics which had been found

in the reputed grave of the apostle: some bones and the iron point of the lance with which he was killed.

Here, at the tomb of the apostle of India, Francis implored God for light and grace.

When the pastor and his beneficed clerics congregated in the choir to recite the divine office, Xavier would kneel in the chapel of the tomb to say his breviary. When his host had retired for the night, Francis arose and, passing through the garden, visited a little house near the church, where the wax for the altar of our Blessed Lady was preserved, to pray and to scourge himself.

When Coelho noticed this, he warned him: "Master Francis, do not venture alone into the garden; for it is haunted by devils."

Francis laughed; but thereafter he took his Malabar servant along with him, leaving him to sleep before the door of the little house.

One night, whilst Xavier prayed, his servant suddenly awoke.

"Lady, wilt thou not assist me?" thus he heard Francis exclaim many times in a loud voice; at the same time he heard violent blows; and this lasted for a considerable time.

The next morning Coelho noticed that Francis was absent from matins. He found him sick abed. When the servant revealed to the pastor his observation of the previous night, the latter went

to Xavier. "Did I not caution you," he said to Xavier, "not to go to the church of St. Thomas at night?" Francis merely laughed and said nothing. He was ill for two days. When he had regained his health, he continued his nightly orisons.

And the light came.

The missions which had been established were amply provided for. Five Franciscan priests and two other religious were stationed at Ceylon. The Fishery Coast was attended by a Spanish priest who had replaced Artiaga, the latter having proved himself incompetent; he was assisted by the native priest, Francisco Coelho, and two newly ordained Paravas. A short time previously Mansilhas had been ordained by his bishop.

Thus the Indian missions were well taken care of. When the new co-workers arrived from Portugal in the fall, they could accompany the princes on their return to Ceylon and assist them in the task of converting their subjects.

God, however, called Francis to the islands of the East to acquaint him with the field where his companions were to work.

For four months Xavier lingered at the tomb of the apostle. The time not spent in prayer he devoted to the salvation of souls.

The inhabitants of the little colony were a source of consolation to him. More than one striking conversion rewarded his efforts. Thus he

brought back to the fold one John Barbudo, who had not gone to confession for fifteen years, and for whom he conducted the Spiritual Exercises for two entire weeks.

He was extremely fortunate in winning a co-worker among the Macassars. John d'Eiro was a soldier, thirty-five years of age, who had accumulated a small fortune as a trader, and made the journey from Ceylon to San Thomé in order to make a general confession and to become a follower of Francis.

Because of his sad experience with Artiaga, Xavier at first maintained an attitude of reserve towards d'Eiro. In the end, however, he was prepared to conduct the Spiritual Exercises for him.

At a half hour's distance from the chapel which contained the relics of St. Thomas, the Apostle, a little hill arises from the river-bank, above a lonely spot, secluded among bushes and woods. A grotto and a small fountain surmounted the peak, a cross was hewn over the entrance. Here, according to the tradition of the aborigines, the Apostle Thomas suffered martyrdom. Thither Xavier repaired with d'Eiro and prepared him for the sacrament of penance. So great was the fervor of the exercitant that he sold his ship and all his possessions the day after his confession, in order to follow Francis as a disciple, vowed to perpetual poverty.

At the end of August, Xavier took leave of Coelho, and with d'Eiro set sail for Malacca, on the royal Coromandel vessel. A relic of the Apostle Thomas, which the pastor gave him, he thenceforth carried in a reliquary about his neck, together with the signature of Ignatius and the formula of his vows.

## CHAPTER XIX

### MALACCA

(1545)

THE captain of the Coromandel ship was Antonio Pereira, with whom Xavier had become acquainted in Goa. On their voyage they sailed across the Bay of Bengal, past the northern point of Sumatra, where the dreaded Mohammedan pirates of Achin plied their sinister trade; thence through the Straits of Malacca. Here they had to feel their way with the plummet and lay quietly at anchor at night.

The voyagers heaved a sigh of relief when, a month later, they came in sight of Malacca. A little white church, dedicated to Our Lady, graced the hill-top. At its base, surrounded by a wall of clay, was a row of wooden houses with the parish church and the defensive fortress on the river; to the left lay the city of the indigenes, the whole being surrounded by a boundless forest. It was the great center of trade between India and the far East.

Prior to Xavier's arrival, a priest had already

gone to the Macassars with many Portuguese, by order of the captain of Malacca, to care for the neophytes.

The captain of the fortress, the venerable parish priest, and Diogo Pereira, a rich merchant, would have deemed themselves happy to have received Xavier as their guest. But he made his home with d'Eiro in a hut near the hospital.

A sojourn of three and a half months afforded Xavier opportunity to become familiar with Malaysia. Perennial springtime ruled this land, where luxuriant vegetation abounded and the sky was ever blue. Almost daily a shower furnished relief from the heat. Here all races and costumes of the Orient were to be seen, above all else the light-brown Malaysians, dressed in a turban and a variegated waistcloth, carrying the poisoned dagger at their side, and the Klings, the peaceful Tamulic merchants of India.

All the wealth of Asia converged into this place. Greed and dissoluteness grew apace with the increase of riches. The religious ignorance of the Portuguese was appalling; for sermons and instructions were unknown things. Their women, it is true, had received baptism; but they had brought their old superstitions with them, along with their Malayan dress. Many Portuguese lived in open adultery with their numerous female



slaves. Here, therefore, there was no dearth of work for the apostolic Xavier.

The preparation of his trip to the Orient was Xavier's first care. Malayan was the language of commerce on all the islands of those seas. With the assistance of experts he translated the most important parts of the Christian doctrine, such as the creed, with an explanation of each article, the Confiteor, the Our Father, the Hail Mary, the Hail, Holy Queen, and the decalogue into that tongue.

Everywhere he sought to inform himself about these regions. Thus he was told that the native Macassars worshipped the sun, that they had neither temples of idols nor priests; and that the different tribes were constantly engaged in bloody warfare.

Don Manuel, the Christian king of Ternate, whom Xavier had previously met in Goa, died shortly before Xavier's arrival in Malacca. In his place Xavier met his Mohammedan successor, Hairoen, whose command of the Portuguese language was perfect. Jordan de Freitas, the captain of Ternate, had sent him in chains to India, on the charge of high treason. The captain of Malacca, however, pronounced him innocent; and now the king was on his way to the viceroy. In the event that he should become converted to Chris-

tianity in Goa, a good harvest was to be hoped for in his kingdom.

Xavier in the meantime devoted himself to the people of Malacca. The sick in the hospital were his first charge. Next he cared for those who were well. Daily with his bell, he summoned the children, the slaves, male and female, and the native Christians and instructed them in the little church of "Our Lady of the Mount." In addition to this, he delivered a sermon in the course of the week to the native women of the Portuguese settlers on the sacraments of penance and holy communion and on the articles of faith.

Success soon crowned his labors. Idolatrous and superstitious practices declined, and Christian hymns displaced indecent songs.

On every Sunday and holyday he preached to the Portuguese on death, judgment, and hell. He threatened the impenitent city with the judgment of God. Soon confessions were so numerous that for two or three days he scarcely found time to eat. His personal contacts were crowned with equal success. He invited himself to the table of sinners, gained their friendship through his joyful and amiable disposition, and induced them either to marry the accomplices of their vice, or to expel them from their homes.

Among those whom he reconciled with God was a Portuguese, Rodrigo de Siqueyra. Xavier took

him into his hut, induced him to go to confession and communion every week, and to sail away to India and Portugal on the next ship, that he might thus for all time avoid the proximate occasion of sin.

While his two companions slept at night, Xavier was wont to arise and leave his room. Siqueyra noticed this and became inquisitive. He followed him stealthily and saw him disappear in a nearby hut. Through the crevices of the palmetto walls Siqueyra observed Xavier kneeling before a small table, upon which stood a crucifix. Before this he spent a great part of the night in prayer, with hands raised to heaven. Next to the table was a bed made of cocoa-fibre and a large black stone which served as a pillow. On this he reclined for a few hours when sleep overpowered him. D'Eiro, Antonio, and Diogo Pereira also secretly observed how Xavier spent his nights.

No wonder that Diogo Pereira, out of veneration for Xavier, conversed with him only bare-headed; that even pagans and Mohammedans called him "holy padre" and kissed his hand as he walked along the street; that they placed especial trust in his intercession with God; that they called upon him to pray over their sick of whom many regained their health through his prayer.

One event aroused special attention. Fernandez de Ilher, a distinguished citizen, had a son, a lad

of fifteen years, who was afflicted with an incurable disease. In her despair the Javanese mother of the boy called in a sorceress, who amid other superstitious ceremonies wound a cord around his wrist. Terrible distortions and signs of demoniacal possession manifested themselves. When the boy lay unconscious and apparently dead, Francis was summoned. At sight of the priest the lad carried on like a demon. But Francis remained calm, knelt down, and read out of a book for about two hours. Then he ordered the stole, the missal, holy water and the crucifix to be brought and pronounced the exorcism; and the boy was cured.

The sailing vessel which arrived from Goa in October carried a large parcel of letters for Xavier from his beloved brethren in Europe. Ignatius wrote to him on the progress of the Society. Peter Faber described his activities in Cologne, which was menaced by the heresies of the "Reformers."

With tears of joy Xavier read the letters, from which he cut the signatures of his brethren that he might take them with him as a treasure.

At the same time he was informed that the new viceroy, Don John de Castro, had landed in Goa, accompanied by three companions, the Italian Father Nicholas Lancilotti, the teacher for whom he had previously applied, his countryman, Father Antonio Criminale, and the Spaniard, John Beira.

Due to the change of viceroys the return of

the princes to Ceylon was again deferred, wherefore Xavier ordered Criminale and Beira to proceed to the Fishery Coast.

While Francis was in Malacca waiting for news of the results of the expedition to Macassar, he had time to inform himself about conditions in the Malay Islands, the far East, and especially the Moluccas.

The extensive mainland of Malacca was covered with a thick and impenetrable forest. There were only a few harbors on the east coast. These were controlled by Mohammedans. The kings of the great islands of Sumatra, Borneo, and Java were likewise Mohammedan. Beyond Borneo lay Macassar; and farther eastward, at the extreme limit of navigation in the Orient at that time, lay the world-famous Molucca Islands, the home of the clove, with Amboyna in the south and Banda, the home of the nutmeg, in the south-east.

Albuquerque had conquered Malacca in 1511 and in the following year had sent three vessels to discover the spice islands. Two of the vessels returned to Malacca with a rich cargo; the third was stranded, and its crew proceeded to Amboyna, and thence to Ternate, where the sultan of that place was glad to welcome them, as he was eager to establish commercial relations with the foreigners.

From that time on the Portuguese sailed an-

nually to Ternate and Banda to procure cloves and nutmegs. In 1521 the Castilians of New Spain (Mexico) disputed the possessions of these valuable islands with the Portuguese and enlisted as their ally the ruler of the neighboring island of Tidore, a rival of the sultan of Ternate.

The Portuguese, however, maintained their supremacy. In the year 1522, they erected the fortress of Ternate for the protection of their trade in the far East, and the sultan became a vassal of the Portuguese king.

At that time four Mohammedan rulers fought each other for the possession of the spice islands, the rulers of Ternate, Tidore, Gilolo, and Batjan. Their continuous warfare with each other, their treacherous conduct toward the foreigners, the encroachments of the Portuguese, and the constant appearance of the Spaniards converted the Moluccas into a theater of unending wars. And, when the captain of Ternate sent the young sultan Tabarisha as a prisoner to India, and made the bastard Hairoen, who was execrated on account of his immorality, king in his stead, a universal conspiracy broke out against the Portuguese, which threatened the newly founded colony with destruction.

With the advent of the new captain, the noble Antonio Galvão, in the year 1536, peace once more descended upon the Moluccas.

The just and prudent rule of Galvão restored the esteem of the Portuguese; his amiability and zeal for souls contributed much to the extension of the faith in these parts. In Ternate, Mohammedans of repute became Christians; the renegade Christians of Moro returned to the fold. In Amboyna three chieftains with their villages joined the Christian Church. Ambassadors of Celebes received baptism in Ternate. An expedition which their captain sent to the Islands of Mindanao in the north of the Moluccas, succeeded in converting five kings to the faith.

But as the three years' term of Galvão was about to expire, the enthusiasm for making converts flagged. The neophytes of Moro, Mindanao, and Amboyna were a fold without a shepherd. The arrival of a Spanish fleet in the Moluccas in the year 1544 compelled them to muster all their forces. In the same year, Jordan de Freitas left Malacca for Ternate, to succeed to the captaincy. In the middle of August, shortly before the coming of Xavier, the valiant captain Fernan de Sousa de Tavora proceeded from Malacca to the Moluccas, in order to comply with the order of the viceroy and drive the Spaniards out of the Portuguese waters.

Such was the information about conditions in the far East which Xavier garnered in Malacca.

Towards the end of the year unfavorable re-

ports were received from the Macassars. For the present the spiritual needs of the neophytes were adequately provided for by the priest who had sailed thither with the Portuguese in August. But the abandoned Christians of Amboyna and Malacca clamored for help. Xavier, therefore, abandoned his plan of going to Macassar and resolved to sail to Amboyna and Ternate, since this furnished him with a favorable opportunity of surveying the mission field in the farthest East and of adopting the necessary measures in consonance with his observations.

On New-Year's Day, 1546, a vessel sailed from Malacca to the Banda Islands, which Xavier and d'Eiro boarded, to study the situation.

Besides the Moluccas, Xavier had become interested in another country. It was none other than China, whose gates were then closed to foreigners under pain of death. Every year, however, many vessels sailed thither from Malacca, secretly to trade on the islands off the coast with the inhabitants of the mainland.

A prominent Chinese, who came from the court of the king of China, informed a Portuguese merchant about a numerous people who lived in the mountains of his native land, segregated from the rest of the nation, and who abstained from pork and celebrated many feasts. They were not Mohammedans. Were they perhaps Jews, or Chris-



tians, like those shepherded by "Prester John"? According to the tradition of the Thomas-Christians in India, the Apostle Thomas had preached the Gospel also in China.

Xavier met the Portuguese merchant upon his arrival at Malacca; and before he sailed for Amboyna, he entreated his friends to gather exact information about that mysterious people and about China in general, so that they might be able to make an extensive report to him upon his return from Malacca in the following year.

## CHAPTER XX

ON THE ISLAND OF AMBOYNA

(Spring 1546)

THE vessel that bore Xavier from Malacca sailed in a southwesterly direction, between the islands of Malacca and Sumatra; thence in its quest for the far East it passed the fertile and densely-populated island of Java and the Sunda Islands. A Portuguese nobleman, Ruy Diaz Pereira, sailed with Xavier on the same vessel. He was filled with admiration for the saintly padre, who appeared to him as one totally removed from all the misery of mortal men. He never saw Francis impatient, though he was constantly engaged in the care of souls and preached to the Mohammedan sailors in their own language, and baptized many on the voyage.

The vessel sailed directly from Malacca to Banda, to take up a cargo of nutmegs. On the way Xavier and d'Eiro were to disembark at Amboyna. But a month and a half had already elapsed since the commencement of their voyage and no land was in sight. The pilot feared that

they had passed the island and the strong west wind made a return impossible. Xavier, however, assured him that tomorrow they would see the coast.

Next morning the mountains of Amboyna appeared on the horizon and the wind suddenly ceased. Xavier, d'Eiro, and a Portuguese merchant, Araujo, stepped into a boat in which they were rowed to the shore, whilst the big vessel sailed on without making a stop.

The bay was splendid and deep. In the background were lofty mountains covered with forests. To their right they saw huts of palm-leaves, shaded by banana stalks and slender cocoanut palms. Brown islanders stood about the shore, dressed in waistcloth and jacket, their long, black hair wound by a white band around their foreheads. This was Amboyna, the goal of their voyage.

The Island of Amboyna measured some thirty miles in circumference. Persecuted by the Mohammedans, the inhabitants had summoned the Portuguese of Ternate for succor in 1538. Seven of their villages received baptism. Fear of their enemies impelled many of the villagers to live in the high mountains of the interior, which were difficult of access. The only priest on the island had died long ago. Animated by the love of the Good Shepherd, Xavier visited the villages along

the beautiful palm-studded shore, passing through the stifling primeval forest and up the steep mountain paths, to visit the Christians, baptize the children, and teach and encourage the adults. On these journeys, Manuel, the son of the chieftain of Hative, was his faithful escort. He never forgot the words which Xavier often repeated to him: "Manuel, it is good to die for Jesus Christ."

In the company of a Portuguese trader and a young soldier, named Fausto Rodriguez, Xavier sailed to the Island of Seran, north of Amboyna, where the impenetrable forests of the interior were infested by Alfurus, a mixed race of savage head-hunters. During this voyage a heavy storm arose. Francis removed the crucifix that hung around his neck, immersed it in the ocean, and prayed God to deliver him and his fellow-travellers from danger for the sake of the passion and death of Jesus Christ. Whilst he prayed, the cord from which the crucifix hung broke, and the crucifix disappeared in the waves. Francis was very sad. As the storm abated slowly, it was only after twenty-four hours that were they able to reach the island.

Whilst the others were busily engaged with their cargo, Xavier and Rodriguez walked along the shore to the nearest village. They had not gone far when, lo! a crab came out of the water holding the crucifix in its pincers. Xavier knelt

down, took the crucifix, and thanked God. Half an hour later he arose and reached the village of Tamiloe, where he remained eight days, until the merchant resumed his voyage, and preached Christ to the Mohammedans. The latter, however, remained obdurate.

On their return to Amboyna, the rowboat halted at Nussaloet, an island inhabited by a wild tribe who devoured their enemies whom they had slain in battle. They, too, were deaf to the word of God. Only one young man resolved to follow Francis and received baptism.

Nine big vessels lay at anchor in Amboyna when Xavier returned. They had come from Ternate on the day before Ash-Wednesday, the ninth of March. It was the fleet of Fernan de Sousa de Tavora with the survivors of the ill-fated Spanish expedition of General Ruy Lopez de Villalobos, which had sailed from New Spain in 1542, to colonize the Philippine Islands. They were compelled by hunger and disease to seek the Portuguese Moluccas and to surrender to Tavora.

The fleet was composed of three hundred men, of whom one hundred and thirty were Spaniards. Among them were four Augustinian monks and four secular priests. They came to winter in Amboyna. The quiet shore was converted into a noisy camp, or rather into a hospital; for a virulent disease broke out among the survivors, of whom

many died, among them the Castilian general, who passed away on Good Friday and was buried in Noessanivel, a Christian village, under a large wooden cross at the entrance of the bay.

Here was a good field for Xavier to cultivate. He acted as intermediary between the officers and soldiers of the two nations, who were perpetually at daggers drawn with one another. He preached, heard their confessions, and induced many to dismiss their female slaves. Above all else he ministered to the sick, begging wine, medicine, and food for them, consoling them, and preparing them for a happy death. In view of the wild, adventurous life which they had led in the past, it was no easy task to move the dying to place their trust in the mercy of God. For every departed soul, Xavier offered up one holy Mass.

Thus he went about for two and a half months, performing the deeds of a good Samaritan, when the eastern monsoon started. On the 17th of May, Tavora raised anchor and sailed with the Spaniards to Malacca. Xavier sent along letters to India and Europe, in which he described his impressions of the latest mission field in the farthest East.

“The inhabitants of these islands are very barbarous and treacherous,” he wrote. “They are brown rather than black. The islands are covered with thick primeval forests, and it rains very

much. They are so high and so difficult to approach, that they serve as fortresses in time of war. Earthquakes are frequent, and at times the ocean also trembles. Many islands expel fire and produce volcanic noises. Every island has its own distinct language; but Malayan is spoken everywhere. The lack of a written language constitutes a great defect. Only a few can write; and the few who do write, write Malayan in the Arabian alphabet, which the Mohammedan preachers teach them."

Adverting to the religious situation, Francis writes: "The pagans here are more numerous than the Mohammedans, and both are very hostile to one another; for the latter strive to compel the pagans to adopt their faith or to become their slaves, while the pagans are opposed to either alternative. If but a dozen missionaries of our Society would come annually, the miserable sect of Mohammed would soon be uprooted and all would be Christians. Here are islands without number, almost all inhabited, yet the people are not Christians, for the sole reason that there is no one to Christianize them."

The center of this archipelago was Ternate to the north of Amboyna. There a house of the Society of Jesus must be established. Francis wrote to Beira and Mansilhas, who were in India, ordering them to sail with King Hairoen to Ternate

in the next year. It was necessary also to erect a mission station in Amboyna. King Manuel of Ternate, who died at Malacca, bequeathed this island to his friend Jordan de Freitas. It was the latter's intention to reside permanently in Amboyna with his wife, at the expiration of his three years' term of office in November, 1547. His missionary zeal would surely succeed in converting the island to Christianity.

Beyond Ternate was the island of Moro, where many natives had been baptized years before. But they had murdered their priest; since then they were abandoned. Xavier resolved to visit them. His friends warned him of the dangers that attended a sojourn among the Moros, who were a treacherous people and mixed poison with the food they served their guests. For a moment fear took possession of his heart. He recalled a certain saying of the Saviour; but the Latin text seemed obscure and its meaning difficult of comprehension: "He that loveth his life shall lose it, and he that hateth his life in this world, keepeth it unto life eternal."

But Christ called and he was resolved to follow.

Amboyna was lovely and quiet since the departure of the fleet of Tavora. The rainy season had set in and the waters poured down unceasingly in streams. Francis suffered from exhaustion as a result of his superhuman efforts. A severe sick-



ness brought him to the brink of death. His health, however, was restored, and when a Malayan row-boat, equipped with sails, set out for Ternate at the end of June, he availed himself of the opportunity to sail for Ternate and thence to Moro. He left d'Eiro, his companion, with the Christians of Amboyna.

## CHAPTER XXI

### TERNATE

(Summer 1546)

IN a Malayan row-boat Xavier proceeded from Amboyna to Ternate. The ever-changing weather, the sudden storms, the violent currents that flowed between numerous islands, and the multitude of coral-reefs made the two weeks' voyage a difficult and dangerous adventure. Drinking water was carried in a bamboo quiver; hard-baked sago cakes constituted the only food. The constant drumming and the monotonous sing-song of the brown oarsmen, the rocking and jolting of the boat and the burning tropical sun induced a feverish and languid feeling.

After passing the coast of Seran, they reached the high sea. The elevated and forest-laden Island of Batjan was the first of the five spice islands that greeted their gaze. Between this island and the lonely shores of Halmahera, they wended their way through an archipelago as beautiful as paradise and teeming with tropical luxuriance. The volcanic islands of the four northern Molucca Is-

lands became visible in turn. Like sunken giants their tops, covered with dense forests, arose out of the blue ocean: the burst crater of Makjan, the flat cone of Motir, north of the latter the sharp peak of Tidore, and behind it the island of Ternate, a smoking volcano fifteen hundred meters high, the principal seat of the spice-trade and the farthest possession of the Portuguese in the Orient.

The government of the Moluccas was divided among the four Mohammedan kings of Ternate, Tidore, Gilolo, and Batjan.

Of these the most powerful was that of Ternate. This, the principal island, measured five miles in circumference. Only a few miserable villages were situated near the coast; for, everywhere the virgin forest encroached upon the coast. But the jurisdiction of its king, whose speedy war-vessels were feared everywhere, extended to Celebes, Amboyna, and the Moro coast.

The inhabitants of this island were a mixed race of Alfurus and immigrated Malaysians. Their dress was a small Malayan waistcloth and vest. About their forehead they wore a white or red ribbon. Their hair fell to their shoulders. They professed the religion of Islam, strongly tinged with the superstitions of their pagan environment. The capital consisted of a series of dwellings covered with palm-leaves and was built on the strand, surmounted by the palace of the king and a mosque.

Adjacent to it were the fortress, the church, and the Christian quarter. About sixty Portuguese, who had married native women, and who derived their sustenance from the spice-trade, an equal number of soldiers, about thirty or forty Spaniards of the fleet of Villalobos, and a number of native Christians from Ternate, Celebes, and Mindanao composed the little parish, which was attended by a priest and two beneficed clerics.

Owing to the absence of preaching and instruction, the religious ignorance of the Portuguese, of their native wives, and of the other Christians was alarming. Adultery alone was regarded a grievous sin. Many lived in concubinage with native women.

By means of sermons, instructions, and exhortation to receive the sacraments, Xavier set about to remedy these conditions. At the very threshold of his mission in Ternate, an event happened which augmented the esteem for the saintly padre. In Amboyna Xavier had often besought Araujo, a Portuguese trader, for wine and medicine in behalf of the sick soldiers. One day, when, through the courtesy of his friend Palha, he again appealed to the generosity of Araujo, the latter replied bluntly, that this was his last donation, for he feared that there would be nothing left for him. When Palha reported this, Xavier exclaimed: "What? Does John de Araujo think that he will

live to consume his wine? Let him be assured that I must distribute his goods here; for he shall die." He also prophesied that Araujo would die in Amboyna. When Xavier set out for Ternate, the trader wanted to accompany him; but he was constrained to remain behind, since the row-boat was too small for him and his wares. At the offertory of the Mass which he said on Sunday, Xavier turned to the faithful, saying: "Senor John de Araujo, who was in Amboyna, has died. I have, therefore, said a Mass for the repose of his soul, and this Mass is also for him. Recite an "Our Father" and a "Hail Mary" for him in honor of the bitter passion of Christ."

All wondered where Xavier had heard of the death of Araujo; for Amboyna was sixty miles away. After ten or twelve days Raphael Carvalho arrived from Amboyna, bringing a letter wherein d'Eiro informed him that Araujo had really died at the village of Hative in Amboyna.

Love of souls made Francis resourceful. He often made young people acquainted with one another, with a view to marriage. Only once his efforts miscarried, which was due to the fact that the Portuguese and Castilians were mortal enemies, who, in describing the countries of their adversaries to the natives, painted them in the most unfavorable colors, at the same time magnifying the greatness, power and wealth of their own.

The male and female slaves of the Portuguese ardently espoused the cause of their masters; and many of these nurtured a boundless contempt for little, impotent Spain. Among the Spaniards who remained in Ternate was a good-natured soldier, Alonso García. Xavier took it upon himself to assist him in obtaining the slave of a Portuguese merchant as his wife. In eloquent words he enumerated to her the many good traits of the man, to gain her consent to the marriage. But all in vain. Finally, when she could no longer answer his arguments, she swore by the cross: "And if he were the king of the Castilians, I would not take him." Xavier afterwards laughingly related the incident to his friends in Ternate.

Francis taught Christian doctrine by means of song, a practice greatly favored by the islanders. Prayers, which had been translated into Malayan, were heard everywhere in the towns and fields, in the homes and fishing boats. As the spices were harvested in August and September, a season which enlisted the services of everybody, Xavier devoted his leisure hours to composing a rhyming catechism which contained the principal truths of Christianity from the creation of the world to the last judgment, and which he taught the children.

He exposed the errors of the pagans and the Mohammedans, losing no opportunity to win the natives of Ternate for the Christian faith. He

told them the smoking volcano, at the base of which they lived, was a constant sermon. When he was interrogated as to the cause of the fire which belched forth at the change of the monsoon, he replied: "That is the hell to which all idolaters go."

Many a victory Francis gained over the cohorts of satan; but one great triumph still awaited him. Niashile, the mother of the deceased Don Manuel, came from Malacca to govern the kingdom in her son's stead until the latter's arrival. The entire island honored her because of her knowledge of the Mohammedan religion and her virtue. To the astonishment of the people she received baptism. Xavier had made her acquaintance and that of her son at the time of his first arrival at Goa; but only after many disputations was she convinced of the truth of the Christian faith. Henceforth her name was Doña Isabella. She was a model Christian and her example was widely imitated. Great things were expected of Ternate before the three years' term of Jordan de Freitas expired; but previous to this event Francis had to leave the island for a few months in order to visit the Christians of Moro.

## CHAPTER XXII

### THE ISLAND OF MORO

(1546–1547)

As he stood on the shore of Ternate, Xavier could see the high mountains of the island of Halmahera, where the sultan of Gilolo, the mortal enemy of the Portuguese and Christians, held sway. The abandoned Christians of Moro lived beyond these mountains, on the east coast. When, twelve years before, they were menaced by the Mohammedans, they placed themselves under the protection of the Portuguese and their allies, the inhabitants of Ternate. At that time they had received baptism. But the fanatical sultan of Gilolo still ruled their island, and their allies had deserted them. As a consequence the majority of them had apostatized. They had murdered their priest, burnt their churches, and again subjected themselves to the rule of Gilolo. Whilst most of them were reclaimed for Christianity in 1536 and 1538, and although new villagers were baptized, no priest dared to remain with them, especially since the sultan's power was now greater than ever



before. Now, that the spice-harvest had ended, Xavier wanted to journey thither, to visit the abandoned Christians; for it was impossible to sail in November when the northwest monsoon set in.

In vain his friends pleaded with him to remain. They depicted the land of the Moros in the most lurid colors, told him of the head-hunters, the Toebaroes, who wandered through the forests as spies for the sultan, and warned him of the treacherous, fickle Christians and their secret poison.

Finally, they induced the captain to refuse Xavier the use of a ship. But now Francis was seized with a holy anger: "If you do not lend me a ship, despite God's holy will," he declared in the course of a sermon, "I will swim across the ocean to Moro."

They now yielded, and a number of his friends offered to accompany him on the dangerous voyage.

They sailed along the high coast of Halmahera to the northern point of the great island where the Christian villages commenced. Thence they passed the two islands of Raœ and Morotai, and down the coast of Moro, the principal island of this group, where the villages of the apostatized chieftain of Soegala were situated.

A peak of a volcano, about a thousand meters in altitude, and covered with a primeval forest, protruded majestically out of the ocean. The

Christian village of Mamoeja, which had ever remained loyal to Portugal, lay at its base. About an hour's journey to the left were the neighboring villages of Tolo and Chawa. This was the limit of the coast of Moro.

Xavier and his attendants remained three months with the Christians of Moro. He was received with joy by the poor islanders, visited their villages, and baptized their children.

The Christians of Moro were rude and uncultured. Their sole wearing apparel was a waistcloth made of bast. Their food consisted of rice and the pulp of the sago-palm. Wine of the sago-palm diluted with impure water constituted their drink. They were ignorant of medicine. Reading and writing were unknown to them, and Malayan was understood but by few of them. Their huts were built of wood and covered with palm-leaves. The coffins containing the remains of their dead were placed on a stand next to their huts. The fear of evil spirits controlled their entire life. In sickness they invoked the aid of magicians. For weapons they used lances and harpoons, bows and arrows, short swords and long, black, narrow shields ornamented with white shell-fish. They ate their meals in common in a richly adorned community house, in which they hung up the arms, legs, and heads of their defeated enemies as

trophies of war; here, too, their warriors, dressed in variegated plumes, danced the war-dance.

It was extremely difficult to travel from village to village in a small rowboat, to wander over the pointy coral-reefs and high mountains and in the pathless woods which abounded with thorny creepers. And when the travelers, drenched with rain, sat around the campfire at night, or slept in the huts of the natives, who would vouch that their hosts would not betray them to their enemies, or that the wild Toebaroes would not suddenly attack them, and carry their heads back to their homes as trophies of victory?

Trust in God was the only salvation for Francis and his companions. "Island of the Hope in God" Xavier suggested as a name for Moro.

Yet never in all his life did Francis find such constant and overflowing consolation as he enjoyed in those days. So great was this consolation that he was completely oblivious of all dangers and hardships.

In the beginning of January, 1547, Xavier returned to Ternate, where a great surprise was in store for him.

Freitas had been removed from office and was about to sail as a prisoner to Goa, to account for the deposition and capture of King Hairoen. He was succeeded by a new captain, Bernaldin de

Souza. In place of Niashile the throne of Ternate was occupied by King Hairoen. Such was the decree of the new viceroy, Don John de Castro. This decree as well as the new captain and Hairoen were brought in the "Bufara," the royal spice-vessel, which had arrived at Ternate on the eighteenth of October of the previous year.

For the present the hopes which Xavier had placed in the conversion of the queen and the transfer of his friend Freitas to Amboyna, were shattered. Freitas was sentenced to indemnify Hairoen to the tune of four thousand *pardaos*, on account of the losses the latter had sustained as a result of his captivity. Doña Isabella, the queen, lost all her earthly goods when she was deposed. Xavier saw himself constrained to petition King John III to assign an income for her support.

Hairoen pretended to be an obedient servant of the king of Portugal and a great friend of Father Francis, so much so that his Mohammedan grandees became indignant with him. Moreover he concerned himself little about Mohammedanism. But all of Francis' efforts to win the king for Christ were in vain. He preferred his hundred wives to Christianity. Only one proposal of Xavier he was ready to adopt. Xavier had endeavored in vain to induce the Christians in the north of Moro to return to Christianity. The chances of success would be brighter if a truly Christian

king were sent to them from Ternate. Hairoen declared himself willing to consent to the baptism of one of his sons, if the latter were to be made king of the Moro Christians. Xavier promised to obtain this favor from the viceroy.

The object which Xavier had sought to obtain when he left Malacca was now realized. He had visited the deserted Christians of Amboyna, Moro, and the farthest Portuguese fortress in the East, and had formed an idea of the needs and prospects of this new mission-field.

Towards the middle of February the "Bufara" sailed for Ternate with a cargo of spices, in order to winter at Amboyna. Freitas went along as a prisoner, to vindicate himself before the viceroy. Xavier and others advised him to take his wife with him to India; but he left her in the fortress; for he was convinced that he would receive an immediate acquittal and expected to return on the next vessel as captain of Ternate.

Francis wished to accompany him, but the new captain, the Brothers of the Order of Mercy, and the other Portuguese prevailed upon him to remain during the Lenten season. They assured him that they would convey him in a rowboat to Amboyna in time to catch the "Bufara" when she sailed for Malacca. Thus Xavier was compelled to remain.

The season of Lent in Ternate took on the

aspect of a mission this year. Many ill-gotten goods were restored or given to the Brothers of Mercy; marriages were solemnized according to the laws of the Church; illicit relations were severed. Many of the faithful received the sacraments every week. On Easter morning many of the native wives of the Portuguese, previously prepared by Xavier, received their first holy communion. One of the clerics promised Francis to continue the instructions to the women after his departure and to teach his rhyming catechism daily for two hours.

When, after Easter, the hour of departure arrived, Xavier boarded the vessel towards midnight in order to leave unnoticed. Nevertheless he was detected. A large multitude congregated on the coast; a loud lament arose at his departure. Everybody crowded around him, to thank him for his favors. The children and slaves wept aloud as he stepped into the row-boat. His heart was weighed down with sorrow as he set forth; for he sensed that his spiritual children were losing a great aid in the salvation of their immortal souls.

Only two men still lived in the state of mortal sin when he left Ternate. When the boat which carried him to Amboyna returned, Xavier dispatched a letter to one of his friends, in which he bade him to convey his greetings to these two sinners, and to tell them, that he would return at

once to Ternate if he had hopes of achieving any good for their souls; at any event he would never cease to recommend them to God in his prayers.

In Amboyna, after a separation of ten months, he again met his companion d'Eiro. Three more vessels, which had come from Banda, and which were waiting for the southeastern monsoon to take them to Malacca, lay at anchor alongside the "Bufara." One of these was the royal ship which had left Goa in September, 1546, for Banda. This vessel brought a report that war was raging in the north of India; that Diu was besieged by the king of Cambaya; that both princes of Ceylon had died in Goa; that the king of Kandy in the interior of Ceylon had become a Christian, and that the conversion of the whole island was expected; and, lastly, that the punitive expedition to Jaffnapatam had not yet started.

Xavier stayed in Amboyna about three months. He visited the Christians in their villages, heard the confessions of the seamen, preached to them, and nursed their sick. One of these, to whom he came in the nick of time, died in his arms. "God be praised," he said to the bystanders; "at the last moment I came here to save the soul of this man."

In the middle of May, 1547, the sailing vessels proceeded to Malacca. The officers of the "Bufara" pleaded with Xavier to sail on their vessel;

but he declined with thanks. "I fear a great misfortune will overtake you," he said, and boarded one of the other vessels with d'Eiro. His premonition did not play him false. As the "Bufara" sailed through the Straits of Sabam, near Sumatra, it struck a hidden cliff and apparently escaped being sunk only through a miracle.

Xavier took ten native children with him to Malacca. They were destined to study at St. Paul's college at Goa, to prepare themselves to become either catechists or priests; so that later on they might return to their native islands and instruct their countrymen.



## CHAPTER XXIII

### THE VICTORY OVER THE ACHINESE

(1547)

JULY was drawing to a close when Xavier arrived at Malacca. Four missionaries awaited his arrival at this place, instead of the two from Amboyna for whom he had sent the previous year. They were the first new fellow-members of his Order he saw since his departure from Lisbon. Mansilhas was not among them. Fearing to meet with a martyr's death in the Molucca Islands, he had refused to obey orders. Three of the companions, Father Beira, a Spaniard, Father Ribeiro, a Portuguese, and Brother Nicholas Nunez, had come from Portugal in the course of the last two years. A fourth, Balthasar Nunez had joined the Society in India. None of them was acquainted with Xavier. They were just the kind of workers needed; for joyfully they braved all the hardships that beset them on their trip to the Moluccas.

They brought him letters and reports from Europe, Goa, and Cape Comorin, where six of the newly arrived brethren of the Society labored.

They related to him the news of the splendid victory which the viceroy of India, Don John de Castro, had won on the eleventh of November, 1546, over the Mohammedans at Diu. Xavier could not forbear inquiring repeatedly about his brethren in far-off Europe and the progress of the Society of Jesus. He learned that the pope had suspended the rule which originally limited the number of professed members of the Order to sixty, had granted the Order the right to adopt new constitutions, and conferred upon it the most far-reaching privileges concerning preaching, hearing of confessions, saying Mass and reciting the breviary. Everywhere in the more important university towns the Society had established settlements and colleges, as well as houses in which the young students of the Order pursued their studies, at the same time gaining new members for their Order among the students. Already the new Society had established itself in Padua, Cologne, Louvain, Paris, Valencia, Alcalá, Valladolid, Gandia, Barcelona, Lisbon, and Coimbra. The college of Coimbra, which King John had endowed with a hundred free scholarships, excelled all others. It numbered sixty students, who were all inspired with enthusiasm for the missions. In 1545 three, and in the subsequent year, nine missionaries of the Society left Lisbon for India. In consequence of this rapid growth, Ignatius had

erected Portugal and its colonies into a separate province of the Order, and Simon Rodriguez, as its provincial, was now the immediate superior of Xavier and his companions.

But sad news was also reported to Francis. The hope of the mission in India depended upon the return of the vicar-general, Miguel Vaz. In 1546 he returned from the royal court to Goa as inquisitor with ample authority to proceed against the colonial officials who were hostile to the missions, the pagan Brahmins, and the adherents of the false Prophet. But, alas, soon after his arrival, he was found dead, having been poisoned by his enemies. Master Diogo, giving vent to a loud lament at hearing this report, collapsed; five days later, he, too, was borne to his grave. It was a heavy blow to the Church in India and to Francis Xavier.

During the six weeks which Xavier spent in Malacca in the company of his fellow-missionaries, he inducted them into their new mission field. They were to distribute themselves among Ternate, Moro, and Amboyna, and to make an extensive report of their labors to him annually. In the middle of August, therefore, they sailed for Ternate, to take up their cross, and perhaps to win the martyr's crown.

Xavier was now alone again with d'Eiro. Returning to Malacca, he at once resumed his apos-

toxic labors. The success which attended his efforts and the number of penitents who wished to hear his sermons was so great, that he was constrained to exchange the little church of Our Lady of the Mount for the parish church. Many expressed disappointment because he could not hear the confessions of all simultaneously. A large number who lived at enmity with each other were reconciled. The reception of the sacraments increased. With the aid of his rhyming catechism, his listeners acquired a better knowledge of their faith and learned to despise their magical practices and foolish pagan fables.

In the hospital of Malacca he found his friends Diogo Pereira and Dr. Sarayva, who had saved Xavier's life when the latter, stricken with fever, was brought into the house of the physician, in Mozambique. Dr. Sarayva always held Francis in very high regard; his esteem for the holy padre deepened into veneration at the apostolic labors and the miraculous works which Francis performed on the Fishery Coast and elsewhere. Indeed, from the lips of Don Martim Affonso he had heard how Francis had restored a child to life on the Fishery Coast and that the prophecy of Araujo's death was widely discussed.

The devotion with which Father Francis read mass was always edifying. Immediately after the consecration he recited a prayer of his own com-

## VICTORY OVER THE ACHINESE 167

position for the conversion of the pagans. Dr. Sarayva attended Xavier's Mass daily. One day after the elevation, as the doctor gazed intently and admiringly upon Xavier, he believed that he plainly saw the holy padre hovering over the earth. Was it reality or was it an illusion? Yet soon an event happened which was destined to convince everyone of the miraculous powers with which Francis was endowed.

One night, in the beginning of October, the inhabitants of Malacca were startled from their sleep by the dreadful cry: "The Achinese." These terrible pirates, who had arrived with a powerful fleet, endeavored to capture and burn the ships that had come from the Molucca Islands. The enemy, however, was driven away by the artillery of the "Banda" ship and the fortress. At dawn, the hostile fleet was seen sailing toward the north. The inhabitants lacked the courage and strength to pursue their attackers. Xavier now appeared before them and summoned them to a holy war, which, he averred, was demanded by the honor of Portugal and the Christian name.

The appeal was heeded. Rapidly a few sailing vessels were collected and equipped with provisions for a ten days' combat. The little squadron, composed of one hundred and eighty soldiers and civilians, among them Diogo Pereira and his ship, the "Santa Cruz," took up the pursuit. But Xav-

ier complying with the wishes of the captain and the people, remained in Malacca.

The pursuers were expected to return in a few days. But weeks came and went, and no one returned. It was feared that ill-fate had overtaken them. Like a lurking tiger the treacherous sultan of Bintang was lying in wait in the south by the river Muar, before the trembling city.

For forty days no news arrived, and it was bruited about that the Portuguese had been annihilated. The people began to murmur against Xavier.

Then it was that Francis stopped abruptly in the course of his Sunday sermon and said: "There are women and others here who cast dice and consult the magicians; some say that our fleet has been defeated, and others are already lamenting the death of their men. What poor Christians ye are; have ye so little trust in our Lord? Brethren and friends—be consoled, rejoice in your hearts and pray an 'Our Father' and a 'Hail, Mary' in thanksgiving; for our brothers have engaged the infidels. They have defeated the enemy's fleet, and soon you shall welcome them home as victors." In the evening he reiterated these statements in a sermon to the women, who had gathered in the small church of Our Lady of the Mount.

A holy joy seized his auditors; for they knew that the spirit of God lived in Francis. They were

## VICTORY OVER THE ACHINESE 169

also filled with wonderment; for no news of the fleet had been reported to Malacca. Two or three days later, however, a vessel arrived with a report that the Christians had annihilated the hostile fleet at the river Parles, over a hundred miles from Malacca.

A short time afterwards the victors themselves returned with rich spoils. Xavier welcomed them at the landing-place, holding the crucifix in his hand, embracing all, captain, officers and soldiers, greatly rejoicing and congratulating them on their splendid victory. And now the men of the fleet were told by the inhabitants of Malacca that the holy padre was vouchsafed a vision of their victory in the very hour of their triumph.

## CHAPTER XXIV

### A NEW GATE

(1547)

IN the long interval between the attack of the Achinese and the return of the victors, the yearly Banda ship had returned from Goa, with mail from India and Europe.

The pope had issued a new brief to the Society of Jesus, in which he sanctioned the reception of religious and seculars as assistants, who, however, did not enjoy the privileges of the professed members, and whose three vows were binding only as long as the general of the Order cared to avail himself of their services. Xavier also received a letter from Master Simon Rodriguez, the new provincial of Portugal, relating the sad news of the death of his erstwhile fellow-student, Peter Faber.

“No letters from Rome have arrived for you this year,” Simon Rodriguez wrote. “Masters Laynez, Salmeron, and Jaius are attending the Council of Trent. It has pleased the Lord to take Master Faber unto himself. He came to Rome, was in good health for eight days, then became ill,



and on the eighth day of his sickness, he expired, August first, 1546.”

In the same letter Rodriquez mentioned the splendid growth of the Society in Portugal. But, he added, branches of the Society are desired in Italy, Castile, and France, and since Ignatius pleaded for Fathers and scholastics from Portugal, for these countries, it was impossible to send missionaries to India in 1547.

In the previous year “Prester John” in Abyssinia had sent a legate to Portugal by way of Jerusalem, to solicit a patriarch and missionaries for his country. Ribeiro, who returned to India with the Abyssinian, learned in Mozambique that the king of the great island of Madagascar was prepared to embrace Christianity. The Christians of Socotra, where two Franciscans had labored in 1543 and 1544, were once more destitute of priests. The king of Tanor in Malabar petitioned the viceroy of India for a priest and for baptism. The king of Kandy in Ceylon and a part of his people received baptism. The labors of the messengers of the faith were visibly blessed along the Fishery Coast and in Travancore. The frightful ignorance and barbarity that prevailed in the Portuguese fortresses clamored for preachers and schools. On the Island of Java, in Macassar, and the distant Moluccas, Islam fought for the soul of the pagan with word and sword. North of

Malacca lay the two mighty kingdoms of Pegu and Siam; beyond Siam the great kingdoms of Camboja, Champa and Cochin-China, and north of these, China, the greatest of all.

The harvest was great, but alas, the laborers were few. In this crying need Xavier keenly felt the loss of a third coworker in addition to that of Artiaga and Mansilhas.

As the "Bufara" resumed its voyage to India, in November, Xavier sent his companion d'Eiro along. He was not a suitable candidate for the Society of Jesus. "You shall become a Franciscan monk," he said to him. They separated in peace.

At Xavier's request, Captain Fernandez took his ten native students who were destined for St. Paul's college, along with him, as well as his baggage; for before he went to Goa, Xavier wanted to visit his brethren at Cape Comorin.

Diogo Pereira also took leave of Francis, to sail to Siam on his ship, the "Santa Cruz." Xavier remained behind.

Two years before, when he left Malacca, he heard of a remarkable people, who dwelt in the mountains at northern China, abstained from pork, and celebrated many feasts. He petitioned his friends to gather as much information as possible about that particular people and the great country of China. As the merchant vessels

had to return from China at the end of December, he wanted to wait for them, so as to sail to Cochin.

Thus the first weeks of December passed. Xavier was just officiating at a wedding in the church of Our Lady, when his friend, George Alvarez, a captain of a vessel, entered the church with a friend, whom he introduced to Xavier. The stranger was a man about thirty-five years of age, whose yellow complexion and oblique eyes suggested the Chinaman. His name was Anjiro; yet his native land was not China, but a country to the east of China, which the Portuguese had discovered five years before. It was the Island of Japan. He spoke Portuguese imperfectly; and what Alvarez related of him was very strange.

Pursued on account of a murder, Anjiro had fled to a monastery of bonzes, and then to the ship of Alvarez, who traded with his country; with him he sailed from Japan to China. On their voyage the Japanese told his Portuguese friend about the sins of his youth which oppressed his soul. The latter advised him to sail with him to Malacca, where Master Francis would help him.

While Alvarez spoke to his Japanese escort on the happiness of the true faith, the desire to become a Christian was aroused in the latter. When he arrived in Malacca, however, he was disappointed because Master Francis was in the distant Molucca Islands. He, therefore, requested the pas-

tor of that place to baptize him. This great boon, however, was denied to him by the pastor when he learned that the postulant wished to return to his pagan wife as well as to his pagan surroundings. In sadness, Anjiro returned to China, whence he set out for Japan. A fearful storm threatened to engulf his ship, as he was in sight of the mountains of his native land. The ship was forced back to China. His narrow escape from death strengthened his desire for baptism. When he asked his Portuguese friends in China for advice, they counselled him to return to Malacca. "There," so they assured him, "you will certainly find Father Francis, and then go to India and enter the college of St. Paul, where you will be instructed in the Christian religion, and a Father shall accompany you to Japan."

Thus he came to Malacca again, and God heard his prayer. For Xavier, it was a message from heaven. The story of Japan as related to him by the captain and his friend inspired him with a vision of a completely new world. Here was a great people, highly civilized, entirely different from the pearl fishers and the uncouth islanders who inhabited the primeval forests of Molucca, a nation desirous of knowledge and instruction, and far different from the heathen of India. This Xavier could confirm in these brief eight days which he

spent with Anjiro in Malacca. Daily his Japanese friend attended instructions in the church, writing down in detail, in his peculiar Japanese script, what he gleaned from Francis' teachings. He put many questions to Xavier, and when the latter asked him if his countrymen would become Christians, should he return to Japan with him, he answered: "Not at once. First they will question you about many things, and they will consider what you answer and what you know, and above all they will observe whether you live up to your teachings. If they are satisfied about these two things, then in the space of half a year the king and the queen and the prominent ones and all other reasonable persons will become Christians; for the inhabitants of Japan follow reason as their guide."

At Xavier's request Captain Alvarez composed an exhaustive report of his observations in the newly discovered wonderland, which sufficed to arouse Xavier's inquisitiveness and zeal for souls. He resolved to send a Father with Anjiro to Japan within two years, to preach the Gospel there. And, if no one else could go, then he himself would. Until that time Anjiro and his two companions were to acquire a better knowledge of the Portuguese in St. Paul's College, and to become thoroughly grounded in Christian doctrine, so

that they might be his interpreters in Japan.

Eight days after Anjiro's arrival, Xavier's ship sailed from Malacca. On January thirteenth, 1548, he arrived at Cochin.

## CHAPTER XXV

### CROSS AND MAMMON

(Spring 1548)

IN the Franciscan monastery at Cochin, Xavier met his friend, the bishop, as well as the superior of the Franciscan mission of Ceylon, Friar John de Villa de Conde, three missionaries of the Franciscan mission of Basseyn, and the four Augustinian Fathers of the fleet of Villalobos, who were returning home. In the hospitable home of his old friend, Peter Gonsalvez, the pastor, he met two of his brethren, Mansilhas and a young Portuguese, Adam Francisco.

Xavier was compelled to dismiss Mansilhas, whose insubordination threatened to prove contagious; for, without strict discipline and a joyful preparedness, even for trials and martyrdom, orderly and successful missionary work, such as the Society of Jesus desired to do, was impossible in India. He released him as a secular priest to his bishop.

The venerable bishop of India had a heavy cross to carry; and he freely disburdened himself to his

friend Xavier. The reform decrees for the furtherance of the Indian missions, which the vicar-general had brought from Portugal in 1546, were not carried out for the greater part, thanks to the opposition of the Portuguese officials in India and especially the Indian Council. Don John de Castro, the viceroy, did not dare to oppose the Council. The moneys for the newly established mission of Basseyn, appropriated by the king, were not forthcoming. Military help was refused to the king of Tanor, who wanted to become a Christian. The king of Travancore could persecute the Christians with impunity. The Portuguese of Ceylon, for a second time, left the king of Kandy, who had adopted Christianity, shamelessly in the lurch. On the other hand the king of Cotta received every conceivable assistance on the part of the officials of the Portuguese crown in his war against his enemies, despite his assassination of the crown prince and his persecution of the Christians. Was it to be wondered at, therefore, that further conversions in Ceylon were not forthcoming; that the new converts left the Church in large numbers; and that the king of Kandy, abandoned by his Christian confederates, threatened by his pagan grandees and everywhere surrounded by powerful forces, relapsed into idolatry and hindered further conversions, in order to avoid a revolt in his own country? Despite all this,



however, the crown prince of Kandy was ever ready to embrace Christianity, if three hundred Portuguese were sent to his assistance.

Friar John de Villa de Conde made an extensive report on the mournful state of affairs of the Ceylon mission to King John III, asking him to relieve the situation.

Xavier seconded this request in two letters, one of which he addressed to the king himself, the other to Simon Rodriguez. He did not wish to grieve the noble prince, who was "the most prominent and true protector of the Society of Jesus through his love and deeds." But he saw only one remedy for the Indian missions: the king must command his viceroy to provide energetically for the propagation of the faith, a mandate which he must impress on him under a sacred oath. And if the viceroy failed in his duties, he was to be deprived of his goods upon his return to India, and placed in chains for many years.

"If the viceroy realizes that you are in earnest about this oath," Xavier added, "then all Ceylon and many kings in Malabar, Cape Comorin, and other lands will be Christianized within a year. But as long as he is not seized by this fear, all orders which you may issue, and be they ever so many, will avail naught."

He pleaded with his provincial, Simon Rodriguez, to support his petition to the king, and to

send him preachers to instruct the ignorant Portuguese and the native Christians in the faith. He also pleaded for thoroughly virtuous missionaries in behalf of the pagans, who, wherever an occasion presented itself to further the service of God, could be sent alone to Malacca, China, Japan, Pegu, and other countries.

Two additional letters Francis dispatched to Ignatius and his companions in Rome. With all the fibres of his heart he clung to them and to his dear Society of Jesus.

In the company of Adam Francisco, Xavier now sailed to Cape Comorin to visit his brethren at that place. Four new members of the Society labored here, supported by three native priests. Amid rejoicings the padre was received by his Paravas. He convoked the missionaries to Manapar. All except the native priests Coelho, Manuel, and Gaspar, were strangers to him; but they were zealous workers, and his advent gladdened the hearts of all.

They had chosen Father Antonio Criminale as their superior. Born in the vicinity of Parma, he had joined the Society of Jesus under the inspiration of Faber. He had been received into the Society by Ignatius himself at Rome; though but twenty-eight years of age, he was a splendid example to all his fellow-missionaries in virtue of his angelic purity, his humility and contempt of

the world, his spirit of prayer, his prudence, his joyous amiability, and his indefatigable zeal for souls.

For himself he selected the most onerous post of the mission field, the fourteen villages of the fishers of Macua in Travancore, where, since the previous year, the king, instigated by his Mohammedan counsellors, forbade all conversions and persecuted the Christians. The nine villages between Cape Comorin and Manapar were looked after by Manoel de Morales, a young man who had not as yet been ordained a priest. The next five villages were cared for by Father Cipriano, who, in spite of his sixty years, was very active. He, a fiery Castilian, had entered the Society of Jesus at Rome, in 1540, shortly after Xavier's departure for India. The territory to the north from Punical to Tuticorin was in charge of Father Anrique Anriquez, a "neo-Christian," who at intervals of one or two months visited the villages of Bembar and Vaipar, which lay farther to the north, in order to strengthen the authority of the native priest who labored in those parts.

The life of the missionaries was a strenuous one. Their constant travels from one village to another in the parching sun, the poor quality of the food, their ignorance of the native languages, the obstinacy, ingratitude, and slanders of many of the Christians, the bad example of the Portuguese,

and the pagan persecutions, were a heavy cross. Yet the mission progressed. Ecclesiastical discipline was energetically enforced. Idolatry and adultery were punishable by floggings and imprisonment. More than once God strengthened the authority of the missionaries through visible judgments. Thus a village in which Father Cipriano was threatened with flagellation, was soon afterward consumed by fire. On another occasion, a Christian, who wanted to kill Father Criminale, because the latter had confiscated his idol, witnessed the death of his wife in the self-same moment in which he wished to execute his murderous design. Anriquez and Morales could narrate similar experiences. The sick were cured through the prayers of the Fathers; and a mute person suddenly recovered his speech.

For ten days Xavier remained with his missionaries in Manapar. He questioned them about their vocation to the Order, their trials and successes, their joys and tribulations, and the progress of the Society in Europe. He, in turn, related to them the prospects of the Gospel on the islands of Molucca and in Japan, comforted and encouraged them in their apostolic labors, imparted to them his counsel gleaned from a wealth of experience, which he then wrote out for their benefit.

Criminale was confirmed as superior of the mission. In his place Morales was sent to Travancore.

Coelho was commissioned to translate into Tamulic the rhyming catechism, which had been composed in Ternate, so that it could be read aloud during divine service on Sundays.

Xavier now took leave. He closed his instructions with these words: "Be solicitous to win the love of the people through good deeds and loving words wherever you go or stay; for then your labors in behalf of souls will be more fruitful."

## CHAPTER XXVI

### IN THE COLLEGE OF THE HOLY FAITH

(Spring 1548)

FROM the Fishery Coast, Xavier set out for Goa by way of Cochin. The three Japanese had preceded him. He arrived at St. Paul's College in the beginning of March, 1548.

Misser Paul was still the same quiet Father of former years. He slept in the dormitory of the students, accompanied them on their walks, heard their confessions, instructed them in the Christian religion, and nursed the poor native sick in the hospital which Cosme Anes had erected close to the college. He was assisted by two Fathers from Lisbon, whom Xavier now saw for the first time: Father Lancilotti, a native of Italy, and the Castilian Perez. In addition to these there were three young Portuguese, whose request to be received into the Society was granted by Xavier: Rochus de Oliveira, a school teacher, and two "neo-Christians," Alfons de Castro and Gaspar Rodriguez.

Castro had become acquainted with Francis in

Lisbon seven years before, and from that time on had practiced weekly communion. An insatiable longing consumed him, which left him no rest, until one day he secretly escaped with his friend Gaspar and, despite the opposition of his relatives, sailed for India as a stray passenger to find Master Francis.

There was a fourth candidate in this group, whom Francis had previously met in Amboyna, namely, the Spanish secular priest, Cosme de Torres. An unaccountable desire had urged him to cross the ocean to New Spain, and thence sail with the fleet of Villalobos to the Philippine Islands, from where Providence led him to Amboyna. At sight of Xavier an inner voice at once told him that he would find peace of heart in following Francis. But he observed silence, sailed to India, and took charge of a parish in Goa. Here, under the directions of Lancilotti, he made the Spiritual Exercises, and now it became evident to him that God had called him to the Society of Jesus. Xavier's arrival strengthened his resolve, and he was gladly received.

For more than three years Xavier had been absent from Goa. Many of his friends, like Cosme Anes, wished to have him remain. Lancilotti also shared this view. A Franciscan one day said to Perez: "Father Francis travels too much." Perez related this remark to Xavier, who replied: "If I

do not visit these countries in person, I shall not know their wants. Then, too, I shall lack the necessary experience to give instructions to the Fathers; for one of the chief requisites of wisdom is personal experience.”

Xavier remained in Goa nine days. Then he travelled northward to Basseyn, to consult with the viceroy, John de Castro, relative to the procurement of the necessary provisions for King Hairoen, the future “king of the Moro-Christians,” and the sending of two fellow-workers to Malacca.

At the viceroy’s request, Xavier was constrained to ascend the pulpit and preach before him and his officers. The words of the eloquent preacher produced results. The viceroy was enthusiastic about Xavier. Francis stayed in Basseyn but a short time. Returning to Goa, he sent Perez and Oliveira to Malacca to establish a settlement and a school. Thither they sailed on the eighth of April, with Don Pedro da Silva, the new captain. Their ship carried provisions for King Hairoen, and a letter to Xavier’s friend, Diogo Pereira, who was about to sail for China. In this letter Francis disclosed his resolution to sail for Japan in the coming year.

In the meantime the viceroy had died. The rainy season having commenced, Xavier spent the next month in St. Paul’s College. During his enforced stay in Goa, he devoted his principal attention to



his Japanese friend and the journey to Japan. It was evident to him that God was calling him to Japan in order that he might open its portals to the Gospel and his fellow missioners.

On Pentecost Sunday, 1548, Anjiro and his two companions, after a thorough course of preparation, were baptized by the bishop in the cathedral of Goa. Henceforth Anjiro was called Pablo de Santa Fé; his brother and his servant were respectively baptized "John" and "Antonio." They lived in the College of St. Paul, wore the black robe of lay brothers of the Order, ate with them in the refectory, confessed their sins and received holy communion every week.

Their zeal, humility, and faith edified every inmate of the house. They were thoroughly instructed in the faith, and whenever Xavier asked them, what appeared best to them about Christianity, their response was: "Confession and holy communion." When the Christian religion had been explained to Pablo, he exclaimed amid many sighs: "O people of Japan, how unfortunate you are who adore the creatures which God made for the use of men!"

Xavier inquired after the reason for these words. Thereupon Pablo related that the inhabitants of his native land adored the sun and the moon, although they were but the servants of those who knew Jesus Christ, created for no other pur-

pose than to furnish men with light by day and by night, that they might serve God in this light, thus glorifying his Son, Jesus Christ, on earth.

Xavier was thoroughly informed about Japan by Pablo and his companions. He now planned to go to the king of Japan, and to the university of Meaco (Kioto) to win the Japanese for Christ. From Japan he would summon the universities of Christendom, above all the celebrated university of Paris, to a holy crusade. And from Japan the Gospel was bound to spread to China.

## CHAPTER XXVII

### THE RECTOR OF GOA

(1548-1549)

ON September fourth, the "San Pedro" arrived from Lisbon with four brethren, two priests, Master Gaspar and Melchior Gonsalvez, and two laymen, Fernandez and Gago.

Xavier received the newcomers very cordially. He commanded Lancilotti to transfer the college to the new rector as soon as he arrived, and to report his arrival to him in Cochin. Torres, whom he had elected for the Japanese mission, was appointed to expound the Gospel of St. Matthew to the students and native Christians. He then proceeded to Cape Comorin in order to pay a final visit to his brethren and the Christians there, prior to his departure for Japan.

In the beginning of October, Xavier visited his Paravas. Great was their joy at his arrival. They spread out their clothes before him as he passed along the way, and triumphantly bore him on their shoulders into the church. Greater still was

the joy of his missionaries, to whom he had sent Father Francis Henriquez and Brother Balthasar Nunez.

“His eyes are constantly directed towards heaven and moist with tears,” Balthasar Nunez wrote home, “and a constant smile plays about his mouth. Few are his words, but they move to tears. His lips constantly utter the words: ‘Jesus Christ—Most Blessed Trinity’; and then he says: ‘O my brothers and companions— How much better God is than we think. But six years ago our holy Society was confirmed, and in this brief space of time it has pleased the Lord to achieve so much hereabouts.’ And these words he spoke with such emotion that we were all moved to tears.”

Under the direction of Father Criminale the missionaries had labored zealously; and to the surprise of the Christians, Father Anrique Anriquez, during the absence of Xavier, had succeeded in mastering their language, so that he could preach without an interpreter.

Persecutions, however, were not wanting. More than once the pagans threatened the lives of the missionaries. Twice Nunez was imprisoned. Morales was sold into slavery, and several times threats were made to burn down the churches. But the Christians espoused the cause of the Fathers. With twelve hundred *pardaos* they purchased the liberty of Brother Morales, and slept near their church

with their weapons under their heads. The hand of God visibly protected them. A pagan who had ordered a church to be burnt, and another who had assailed a Father with the sword, died a sudden death; a third, who threw down a crucifix and trampled it under foot, met with a great misfortune.

In contrast with these crimes there were many beautiful instances of perseverance. A student of St. Paul's College was captured by the Mohammedans in the north of the Fishery Coast; but in spite of cruel maltreatment refused to apostatize; the lad finally succeeded in escaping to Father Anrique Anriquez. A delegation of fugitive slaves from the same parts, who had preserved the Christian faith amid their infidel environment, came to Xavier and pleaded with him to aid their return with impunity into Christian territory.

It pained Xavier to hear that the new captain of the Fishery Coast exceeded, if possible, his predecessor in greediness and tried to extort as much money as possible from the Christian pearl-fishers. Xavier promised his missionaries to write a letter to the viceroy, to plead for his interference against these excesses. He assigned to Anrique Anriquez the composition of a grammar of the Tamulic language, to facilitate for his fellow-workers the learning of that language; for which reason he placed him in charge of the village of Bembar,

north of Tuticorin, in addition to a neighboring village. He summoned Cipriano and Morales from the Fishery Coast to open a mission in Socotra; for he had never forgotten those poor, abandoned Christians.

On the 22nd of October, Xavier was back again in Cochin. Shortly thereafter Lancilotti arrived from Goa, to announce to him the arrival of the new rector, Antonio Gomez. It was a strange tale which Lancilotti had to tell about his successor.

Upon his arrival, the new rector, who had not the least conception of conditions in India, set about at once to reform the life of the brethren, regulating their eating and drinking, sleeping and reading, prayers and masses, in conformity with the style of Paris and Coimbra; adding in a threatening manner that he had authority to send insubordinate subjects in chains to Portugal.

Since Cosme Anez gave him a free hand, he extended his reform to the students of the college. Everything was modeled strictly after the practices of Coimbra, as though the boys were scholastics of the Society, whereas they were but savages composed of the most barbarous nations of the earth.

Lancilotti was enraged, but all his remonstrances were futile. Hence, eight days after Gomez's arrival he set out for Cochin, to apprise Xavier of the arrival of the new rector. A short

time after, the students climbed over the walls and sought safety in flight.

When Xavier returned to Goa in the middle of November, the whole town spoke of the splendid sermons of Master Gaspar and of the new rector, as well as of their apostolic zeal. Loku, the head of the Brahmins of Goa, was baptized by the bishop on St. Catherine's day, in the church of the College of St. Paul. All Goa, bedecked with festive garlands, was rejoicing. Three young noblemen were so moved by these festivities that they asked for admission to the Society of Jesus. They were: Don Diogo Lobo, Andrew Carvalho, and Alvaro Ferreira.

There was no doubt that Antonio Gomez was an eloquent speaker and a learned man. But Xavier at once perceived the correctness of Lancilotti's analysis of the situation. Gomez was not a superior and rector such as India needed. For this he lacked two qualifications: humility and charity. He had come to teach his brethren, not excluding Xavier, but not to learn. He had come to Goa with a ready-made plan. The Society of Jesus in India was to be recruited from the native population. He brought money from the king, with which he intended to establish apostolic schools of the Order in Cochin and Chale. The College of St. Paul was to be transformed into a university, after the type of Coimbra, destined exclusively for the scholastics,

novices, philosophers and theologians of the Society of Jesus.

Xavier indicated to him that the College of St. Paul, according to its charter, excluded Portuguese and half-breeds, that the Society of Jesus in India depended upon Portugal for its growth, not only on account of the weak character of the Indians, but because the Portuguese would confess only to Portuguese Fathers, and not to natives or half-breeds. Therefore it would be better to establish a novitiate for thirty or forty Portuguese candidates for the Order, in addition to elementary schools with Latin classes, for which the king had appropriated two thousand *cruzados*.

Xavier procured a letter from Garcia de Sá, the viceroy, to protect the pearl-fishers, and regulated with him the question of the Socotra mission. In the beginning of December he returned to Cochin, in order to prepare the way for the establishment of a settlement in Quilon, and to dispose of his correspondence with Europe. He had his own ideas about Antonio Gomez. Upon his return to Goa he would send him to Ormuz on the Persian Gulf, or to Diu, far up in the north of India, where he could help others and save his own soul.

Xavier sent Father Lancilotti, accompanied by a brother, to Quilon. A second station was founded in Basseyn by Melchior Gonsalvez, where Friar



Antonio do Porto had repeatedly requested aid for his school.

To Ignatius, as well as to King John and to his provincial, Simon Rodriguez, Francis wrote his resolve to go to Japan. It was his view that the missionary prospects in India were too meager; that the vices of the pagans and the maltreatment of the new converts by the Portuguese acted as a deterrent to further conversions, and that a native Indian growth of the Society of Jesus was not to be thought of.

Things were different in Japan, he thought. This was a nation thirsting for knowledge, where there was every hope of propagating Christianity through the Japanese themselves. For this reason—he wrote Ignatius—he intended to go to Japan, and begged him to have a Mass said for him every Sunday for one year in San Pietro in Montorio, where, according to tradition, St. Peter was crucified. Finally he asked Ignatius to appoint a new rector for India, to replace Gomez.

After his letters to Europe had been written, the Malacca ships arrived at Cochin with letters for him, which related the good progress of the missions on the Moro Islands and in Amboyna, and brought the disquieting news that all the harbor cities of China had risen against the Portuguese.

But this did not deter Xavier any more than

the dangers of the voyage to Japan, which his friends in Cochin depicted to him in the most somber colors. He replied that he was astounded at their want of faith; for God is Lord over all storms and pirates and creatures; and he feared but one thing: that God might punish him for his remissness in the propagation of the faith among the pagans.

About this time Xavier received news from Cape Comorin that Brother Adam Francisco had died of a violent fever, a victim to his apostolic zeal. He was the first of the little band of missionaries to die. "I commend myself to him, rather than him to God," thus Francis wrote to Simon Rodriguez; "for I am confident that he already enjoys that happiness for which God created him."

The last ship had just sailed for Portugal when Master Gaspar arrived in Cochin. Antonio Gomez had sent him to prepare plans for the establishment of a house of studies for the Order in Chale. But as Xavier had other assignments for him, he returned to Goa with him.

From Goa, Francis went to Basseyn to meet the viceroy, with whom he discussed the sending of new missionaries to the Molucca Islands, the establishment of a preaching office and a school in Ternate, and his journey to Japan.

Gladly did Garcia de Sá fulfill his wishes. To the great sorrow of Xavier the mission of Socotra had

not yet been erected. From the fact that the Turk was preparing for war in the Red Sea, in order to achieve the conquest of Ormuz, the cautious viceroy judged it better to send no missionary to Socotra in January on board the patrol boat. Xavier, consequently, ordered Cipriano to San Thomé.

After Xavier had returned to Goa, he was confronted with the solution of a perplexing question. It was impossible for him to entrust the care of St. Paul's College and his fellow-religious to a man like Gomez during his absence in Japan. He, therefore, destined him for Ormuz; whilst Master Gaspar was appointed rector and superior in his stead.

In his humility Gaspar regarded this dignity as too onerous. He pleaded with and implored Xavier to desist from his plan. Gomez, on the other hand, felt deeply aggrieved; for, had he not received his appointment from the provincial? And did he not enjoy the favor of the viceroy, the bishop, Cosme Anes, and many influential persons in Goa? He, therefore, invoked their aid, and Xavier saw himself compelled to yield to their importunities, especially in view of the fact that Master Gaspar was a foreigner, a native of the Netherlands, whilst Gomez was a Portuguese.

A compromise was effected. Gaspar sailed for Ormuz in the beginning of April, whilst Antonio Gomez remained; but no longer as superior of the

missionaries. Francis invested the humble Misser Paul with this office. The rector was restricted to the College of St. Paul, its students and the candidates of the Order who entered it.

Thus matters were to remain, unless Ignatius or Xavier should decree a change. All Fathers, however, were expected to remain at their posts, subject only to a change decreed by the local authorities. Above all else Xavier appealed to Misser Paul to harbor a tender devotion to the missionaries of the Fishery Coast and the Moluccas; for they were men who carried the cross in all reality.

Xavier's hour of departure had now come. A recently ordained priest, in the person of Father Alfons de Castro, was sent to Ternate with Morales and Francis Gonsalvez. Father Torres and the pious lay brother Juan Fernandez, a Castilian from Cordova, were selected for Japan. They were joined by Pablo de Santa Fé and his two companions, as well as two servants, Manuel, the Chinaman, and Amador, the Malabar.

On Palm Sunday, 1549, Francis bade adieu to his brethren in the College of St. Paul. Many a tear flowed on this occasion; and all would have preferred to accompany him to Japan. He consoled them and exhorted them to serve the Lord with great zeal. If Japan opened its gates to Christianity, he would summon them all to that country.

## CHAPTER XXVIII

FROM GOA TO MALACCA

(Spring 1549)

ON Easter Sunday, our travellers entered Cochinchina, cordially welcomed by the Franciscans there. The captain of the city and the citizens begged Xavier to leave Castro with them for the purpose of establishing a school. But they were told to await the arrival of the new Fathers, who were to come from Lisbon for this purpose.

Four days later the vessels sailed for Malacca. During January, Pablo de Santa Fé had made the Spiritual Exercises under the direction of Torres. He, in turn, conducted the Exercises for his two companions. They made the meditations of the retreat with deepest emotion and amid bitter tears, manifesting a great devotion especially to the passion of Christ; and their hearts were aflame with the desire to preach Christ to their countrymen.

Francis was not without his moments of probation. The evil spirit sought to deter him; for he

feared the voyage of the holy padre. Then, too, the bonzes of Japan were numerous and learned. But what knowledge could they possess, who knew neither God nor Christ? As they ate neither fish nor meat, Xavier was prepared to fast the same way as they did.

One-half of all the ships that sailed for Japan were lost through pirates and storms. Could not the theologians of the Society of Jesus say that he went forth tempting God? But, as soon as this thought presented itself to Francis, he recalled the words of his blessed Father Ignatius: "Those who wish to belong to the Society of Jesus must take great pains to master themselves first, and to cast away from themselves all fear, lest it weaken their faith, hope, and trust in God."

They sailed safely around the northern point of Sumatra. The much feared Achinese pirates failed to appear. After a voyage of thirty-six days they arrived at Malacca on the 31st of May.

Xavier was welcomed with great joy by the population. The whole city was assembled on the seashore. Only Father Martinez, the pastor, now an old man, was absent, lying on his death-bed. He had spent thirty years in Malacca, not always with the zeal of a true shepherd; and now, in the presence of death, he nearly despaired of the mercy of God.

Xavier visited him; but the words he addressed

to the Father were ineffective. After Francis had promised many Masses in honor of the Most Blessed Trinity, the Blessed Virgin, and for the poor souls, the fever-racked patient became more composed, and his temptation disappeared. He made his confession and died consoled in the arms of Francis.

Xavier received the most spontaneous succor from Don Pedro da Silva, the captain, who was the son of the great Vasco da Gama, and worthy of his father. He and all Malacca were enthusiastic about the labors of Father Perez and his companion.

In a few days Francis found a vessel for his voyage to Japan. It was a junk, whose owner, a Chinese, lived in Malacca. Avan was his name; but the Portuguese referred to him as "the pirate." He had to obligate himself in writing to convey Francis directly to Japan; as a pledge, he left his wealth and his wife behind in Malacca. A Portuguese, Domingos Diaz, was to accompany Francis, to protect him against the "yellow men" in case of need.

Don Pedro provided for Xavier most generously. He presented him with one hundred and twenty *bahars* of the finest pepper, with which to defray the expenses of his journey and his stay in Japan, and to erect a small church for the celebration of the Mass. He, moreover, purchased many precious gifts for the king of Japan. "If he were

his brothers," Xavier wrote to the king of Portugal, "he (Don Pedro) could not have done more for us."

Prior to his departure, Xavier gave his final instructions concerning the Indian mission. On Trinity Sunday, June 16th, Alfons de Castro celebrated his first holy Mass, at which all Malacca was present. In the middle of August he was to set out for Ternate with two companions, to preach and establish a school. Francis provided him with a letter to the three missionaries in the Moluccas, in which he besought them to forward an extensive report about Malacca to him in Japan, to inform him whether the son of King Hairocn had become a Christian, whether the Christians of Moro, who had apostatized, had returned to the fold; what the missionary prospects were in Macassar, Totole, and the Celebes Islands, and what aid the king of Ternate had rendered the Christians. If the prospects of Christianization were great, he would send helpers; but if Japan should offer greater prospects, he would summon them to join him in that country. Similarly he wrote to his fellow-religious in Goa, requesting them once more to supply him with regular and exact information. Lastly he nominated Lancilotti superior of the brethren in Quilon, San Thomé, and at Cape Comorin.

Perez and Oliveira labored with exemplary zeal



in Malacca. The school of the brothers numbered eighty pupils and was in an excellent condition. A young Portuguese, John Bravo, who had joined the Fathers, was received into the Society by Xavier. Francis lived with him near the church of Our Lady of the Mount. It was his custom to arise during the night and absent himself. Bravo, who secretly followed him to observe his actions, found the saintly padre either on his knees or prostrate in ardent prayer on the steps of the altar. His prayers were for Japan and Antonio Gomez.

On the eve of his departure Xavier wrote another letter to his provincial, Simon Rodriguez. "The office of a superior," he wrote, "is very dangerous for those who are not quite perfect, as you well know. Therefore, send a man whom this office will not injure spiritually, as rector and superior of the brethren in India. Antonio Gomez does not possess the requisite qualifications."

On the evening of the feast of St. John the Baptist, Xavier took leave of his brethren and friends, and of Don Pedro, the captain, to embark on the junk of the "pirate."

## CHAPTER XXIX

### ON THE JUNK OF THE "PIRATE"

(Summer 1549)

THE junk of the "pirate" was a square ark with a broad and protruding deck fore and aft. It was equipped with two bamboo masts with mat-weed sails. The anchors were of iron-wood; the steering rudder was very long. In the water-tight cabins along the ballast, the goods of the voyagers lay in heaps, consisting of the gift of one hundred and twenty hundredweights of pepper, presents for the king of Japan, a cask of mass-wine, and many other things. The Chinese sailors, whose long black hair was covered with a net of horse-hair, wore wide trousers and jackets with sleeves tapering at the front. Their heads were covered by a round cap with a button in the center. All were pagans.

Xavier and his companions passed along the woody coasts of the Straits of Malacca and sailed into the narrow channel of the Straits of Singapore, the dreaded rendezvous of the Malay pirates.

Thence they pursued their voyage northward. To their left in the distance were the forest-covered

mountains of the Malacca peninsula; to their right rolled the vast ocean.

The wind was favorable. Everything depended upon their not being delayed; for it was necessary to leave China on the first of August at the very latest, in order to be borne to Japan by the prevailing southwest monsoon.

The captain, however, appeared to repent of his promise. He allowed himself to be detained on the islands along the route. At the rudder, there was a sort of chapel, containing an idol. Before it the pagans prostrated themselves till their foreheads touched the floor. They sacrificed to their idol by burning candles and incense before it, and set fire to strips of paper which they cast into the sea. They threw staffs adorned with magical signs on the ground, in order to ascertain from the idol whether or not the winds would carry them to Japan. In vain were all the efforts of Francis to induce the captain to abjure these superstitious practices and to accelerate his voyage.

On the island of Pulo Timon, a hundred miles from Malacca, they took in timber as ballast against the storms that might arise in the Chinese Sea. The oracle was again consulted; it responded favorably, and quietly the junk glided a hundred miles farther on, past the green palm-coasts of the mainland to the Mohammedan harbor of Patane.

Here it was necessary to leave the protecting

coast; wherefore the idol was again consulted to ascertain whether they would arrive in Japan and return safely to Malacca. The first question was answered affirmatively, the second in the negative. Thereupon it was decided to spend the winter in China.

Now they sailed the high sea for another hundred miles, in a northeasterly direction, till the lofty islands of Pulo Condor, opposite the flat coast of Camboja, became visible. North of these one could see the high mountains of the kingdom of Champa and those of Cochin-China. On the eve of St. Magdalen's day, July 21st, a storm compelled the captain to anchor.

The sea raved wildly, buffeting the ship back and forth. Manuel, the Chinese servant, lost his balance and tumbled head first into the pump of the keel, which was filled with water. The unfortunate fellow was pulled out with great difficulty. He was unconscious and blood streamed profusely from a wound in his head.

They were still in attendance upon him when the daughter of the captain fell overboard and disappeared in the stormy billows. The weeping and wailing of the disconsolate father and the sailors would not end. A stormy night followed.

The god of the sea was angry. It was necessary to appease him. The pagan sailors sacrificed to the idol on the rear deck with many ceremonies; they

slaughtered birds, offered food and drink, and asked why the girl had been lost.

"If Manuel would have remained dead, the child would not have died," was the answer of the oracle.

Xavier tangibly felt the presence of the evil one in that dreadful night. But he found consolation in the thought that God was Lord of wind and waves as well as of demons. And his heart beat lighter when morning dawned and the storm passed away.

The sea grew calmer, the anchor was raised, the heavy sails were hoisted; and once more they sailed northwest along the high and steep coast toward Cochin-China. At the island of Pulo Champelo they left the mainland and sailed over the high sea toward the northeast, until they could see the southern cape of the Island of Hainan, which belonged to China.

They sailed in a northwesterly direction along the coast of Hainan, till the blue mountains in the west became visible. It was China, that mighty, mysterious, tightly closed country. Fifty miles north of Hainan a group of hilly and forest-laden islands emerged from the sea, the Islands of Canton, where the Portuguese traded with the Chinese of the mainland and spent the winter.

The captain cast anchor and decided to remain here; for the southwestern monsoon was coming to

a close. Only after Xavier had threatened him with punishment at the hands of the nearby Portuguese and the captain of Malacca, was the Chinaman persuaded to resume the voyage.

They now sailed a hundred miles northward past the high coast of China, until they arrived at the harbor of the big city of Chin-Cheo. Despite the entreaties of Francis, the captain entered it, in order to wait until the next summer before resuming the voyage. Just then a junk came along and reported that the harbor was infested with pirates and that their ship would be lost if it fell into the hands of any of them.

A few suspicious sails appeared in the distance to confirm this report.

The captain began to fear. He would have preferred to return to Canton, but the wind blew from the southwest. And thus he saw himself compelled to leave the coast of China, contrary to his own will and that of his men.

Northward they now sailed for two hundred miles. They had been on the high seas about two weeks, when they finally landed at Kagoshima, the capital of the southernmost kingdom of Japan, the homeland of Pablo de Santa Fé.

It was the feast of the Assumption, August 15th, 1549, and the fifteenth anniversary of the vow of Montmartre, when Francis Xavier set foot upon the soil of Japan.

## CHAPTER XXX

### KAGOSHIMA

(1549-1550)

THE authorities of Kagoshima received Xavier and his companions with great cordiality. In the house of Pablo the messengers of the faith were warmly welcomed by his mother, wife, and daughter.

The civilization which Xavier found here was entirely new to him. The language, scenes, and customs were strange. Empty rooms, covered with mats, a yard above the earth, surrounded by movable paper walls, with verandas and beautiful gardens—such were the houses. The guests were received and served with genuflections and endless ceremonies. Food was taken by means of two chopsticks. The interminable conversation was conducted in a kneeling posture, all sitting on their heels.

The costumes of the inhabitants were curious. Men and women wore long multi-colored gowns and carried parasols made of paper. The men and

boys were equipped with swords and daggers. Bonzes with shaved heads, in white dress and black mantles; haughty Samurai, conscious of their noble rank as members of the military caste; semi-naked porters and uncouth peasants in mantles made of rice straw peopled the streets. Pictures of idols reflected a golden shimmer from out the half-dark temples; some were transfigured, seated on lotus-leaves, in heavenly peace, like Shaka and Dainichi; others were horribly disfigured like wild demons with threatening mien.

From morn till evening Pablo's residence was filled with inquisitive visitors, who came to see him, his white guests, and their black Malabar servant, to listen to their stories about India, the distant wonderland, "the land of the southern barbarians," which no Japanese except Pablo had seen. His former life was forgotten. No one took offense at his conversion to the religion of the strangers. Pablo used the opportunity to speak to his visitors with apostolic zeal about religion.

The ruler of the country, Shimatsu Takahisa, displayed the greatest interest when Pablo visited him in his castle, five miles south of Kagoshima. On September 29th, the feastday of St. Michael the Archangel, whom Xavier had selected as patron of Japan, he was able to pay his respects to the prince, who gladly gave him permission to preach the Christian faith, placed a house at the disposal



of the missionaries, and proclaimed to his subjects that they were at liberty to embrace the religion of the strangers. When Xavier asked for him to arrange a voyage to the king of Japan, he promised him to do so at some future day; for after six months the winds would again blow northward.

During this delay Xavier and his two fellow-workers had time to study the country and its inhabitants, to accustom themselves to their new surroundings, and to preach Christ wherever they could. Most Japanese adored wise men of ancient times as gods; others worshipped the sun, others again, the moon. The laity gladly listened to arguments based on reason; and Pablo succeeded in a brief span of time in converting his mother, wife and daughter, and many of his relatives, both male and female.

The bonzes, however, presented a different case. They were numerous and respected by the people and yet they lived publicly in the most unnatural vices. Xavier entered their monasteries. They appeared to be interested in his doctrine, but when he reproached them for their sins, they merely laughed without showing the least trace of shame, and as to their becoming converts to Christianity, that was out of the question.

The great family monastery of the duke was situated on the slope of a mountain to the south

of Kagoshima. It belonged to the sect of the Zen, whose bonzes were reputed to be great scholars. Xavier was a welcome guest of their superior, named Nenjitsu, a man of venerable age, highly honored on account of his knowledge and piety.

“Commissioned by God,” said Xavier, “I have come from Portugal to Japan, over six thousand miles away, to speak to you about God and to teach you how you can save your souls through faith in Jesus Christ.”

This made a deep impression upon the superior, who loved to converse with his guest about the Christian faith, despite his difficulty in understanding Xavier’s interpreter.

In Kagoshima he met two bonzes from Meaco and Bandu (Quanto), who told him many interesting things about those celebrated universities. Meaco, the royal city, lay three hundred miles to the north. It had over ninety thousand houses. Its university had five principal colleges and more than two hundred monasteries. Four additional universities were situated in its vicinity, and each one was attended by over thirty-five hundred students. Bandu, the greatest of all, was situated farther north in a cold country. The king of Japan was a friend of the king of China, Xavier learned; if he were given a free pass, he would surely reach China.

Joyful hopes filled Xavier’s heart when, in the

middle of November, the junk of the "pirate" sailed back to Malacca with Domingos Diaz. He gave him letters in which he ordered Master Gaspar to embark for Japan in April, 1551, with Gago and Domingos Carvalho. They were to meet him in Meaco. If he should succeed in winning over the king of that place, he would write to India for more missionaries; and he would call upon the universities of Christendom, the pope at Rome and the other religious Orders to co-operate in the great and holy work of the conversion of Japan.

Four Japanese, among them two bonzes, sailed with them to Malacca, to see India, the wonderland, about which Pablo related so many things, and to obtain a better knowledge of the Christian religion.

Xavier was enthusiastic at the chivalrous character of the Japanese and their readiness to accept the truth. "They are the best people thus far discovered," he wrote, "and, it appears to me, among infidels none will ever be found to excel the Japanese."

His worries about Gomez, however, did not desert him even in distant Japan. "For the love of our Lord I entreat you," he wrote to Gomez, "so to conduct yourself that all members of the Society may love you cordially. And write to me about your spiritual life. You shall in this way relieve my heart of a great care."

Xavier utilized the long winter months to study the difficult Japanese language with Torres and Fernandez, and to complete the necessary translations with the aid of Pablo. In an extensive exposition of the articles of faith, he treated of the whole Christian doctrine from the creation of the world to judgment day, embodying a refutation of the particular errors of the Japanese. Out of this book, which he wrote in Japanese, but with Latin letters, he read to the newly converted at home and to the people from the terrace of a temple, twice each day. Many indulged in mockery; some, however, conceded that the book contained the truth.

Owing to the zeal of Pablo, the number of conversions, had already risen to a hundred. The Gospel found entrance into the border castle of Ichiku, which was situated at a distance of a seven hours' journey in the northwest of Kagoshima. The lady of the castle and others, fifteen persons all told, received baptism. The lord of the castle, too, manifested great interest in the religion of "Dainichi, the Creator of all things"; for this was the term which Xavier used to designate God.

Nenjitsu, the superior of the monastery, loved to talk about the Christian faith. Xavier's doctrine concerning the immortality of the human soul was especially new to him; for according to the view of the bonzes, the soul decomposed after death,

even as the body. He brooded over it day and night.

“If you could choose,” Xavier asked him once, “what time of life would you prefer, youth or old age?”

“Youth,” said Nenjitsu; “for then one can still do what one pleases.”

“What does the mariner prefer,” Xavier continued, “the hours of the storms on the high sea, or the hour of entrance into port?”

Nenjitsu became sad.

“I understand you,” was his answer, “but that does not apply to me; for I know not whither I go.”

He still vacillated between Shaka and Christ.

Notwithstanding Nenjitsu's friendship, Xavier clearly perceived from the beginning that the bonzes were the greatest opponents of Christianity, and that they would persecute him. There was too great a difference between his and their doctrine of God and the salvation of souls. But even if he should earn the martyr's crown, he was resolved to battle courageously for the truth against the devotees of idolatry.

The long and cold winter terminated. Spring came with its splendor of white and red blossoms; the south wind began to blow. But Xavier's hopes for procuring a vessel from the duke for the voy-

age to Meaco were not realized. He was apprised of the fact that a war raged in the north. It was impossible to think of sailing until peace was restored. Summer came, the rainy season passed, but still there was no peace. In the interim, persecution had commenced in Kagoshima.

The bonzes soon discerned the irreconcilability of Xavier's teaching with their own. The converts to Christianity no longer gave alms to them; they contemned their idols. The Buddhist monks prevented the conversion of their followers, sought to instigate the duke against the missionaries, and threatened them with the vengeance of the gods of Japan. Finally the prince yielded to their pressure and prohibited further conversions under pain of death.

Xavier could tarry in Kagoshima no longer. On the island of Hirado, a hundred miles to the northwest, a Portuguese trading vessel landed. Thither he resolved to go with his companions, to undertake the journey to Meaco. If the king of Japan were won over to Christianity, Kagoshima, too, would enjoy better days.

Autumn entered the land as Xavier and his two companions took leave of Kagoshima towards the end of September. The Christians heartily thanked him and his brethren for what they had done for them, and presented them with gifts for their journey. Tears flowed copiously as they departed.

Pablo remained behind as their leader and instructor. His two companions, John and Antonio, as well as a young convert, Bernardo, who would not be separated from Xavier, joined the departing messenger of the faith.

To Miguel, the faithful steward of the castle of Ichiku, Xavier entrusted the care of the Christians of that place. He gave him a picture of the Blessed Virgin Mary and said: "My son Miguel, here is medicine for your soul. If you desire to obtain pardon of your sins, kneel before this image and beg Our Lady to plead with her Son in your behalf."

Nenjitsu, the superior of the monastery of Kagoshima, however, was still unconvinced of the immortality of the soul.

## CHAPTER XXXI

TO THE KING OF JAPAN

(1550-1551)

HIRADO was a small island, about three miles in circumference, not far from the western coast of Japan. With a ship draped in flags and amid the thunder of cannon, Xavier and his companions were received by the Portuguese merchants there. This reception impressed Matsura Takanobu, the young ruler of the country, and his subjects. Brother Fernandez, who was already able to speak Japanese quite fluently, succeeded in a few days in converting about a hundred inhabitants. The first to receive baptism was Kimura, the host of the missionaries.

But Xavier was impelled to go farther. In Yamaguchi, he heard, there lived a potent duke, whom he desired to see, to explore the country, and from this point he would endeavor to reach Meaco, in spite of the war.

Owing to the fact that the country was rendered unsafe by plundering and warring factions, it was



impossible for Xavier to take with him his costly presents and the sacred vessels used for Mass. He, therefore, left them in the care of Torres, John, Antonio, and Amador, who remained with the new converts in Hirado. At the end of October, he set out on the long and dangerous voyage, with Fernandez as his interpreter, and the faithful Bernardo.

The trip to the coast of the principal island was dangerous on account of the numerous pirates. At sight of every suspicious vessel, the foreigners were compelled to hide themselves beneath the deck.

They travelled overland amid many hardships. The wanderers carried their personal effects in two sacks: a clergyman's gown, three or four shirts, and an old blanket for the night; for a straw mat and at most a wooden pillow was all that the Japanese inns offered. Bernardo, however, carried a small sack of roasted rice to serve as sustenance on the long journey.

Winter had commenced. Snow already covered the mountains. The north wind stung the faces of the wanderers. The roads were stony and wretched. In the villages the children jeered and cast stones at the foreigners, and even in the inns they were treated with the utmost contempt.

Master Francis, however, was happy to suffer for Jesus' sake. He went about completely absorbed in contemplation of God. In order to avoid

scandal he abstained from fish and meat, like the Japanese bonzes. After some time, Francis and his fellow-missioners arrived at the large seaport town of Hakata. From here the wanderers, after six days of strenuous marching, reached the Straits of Shimonoseki. Thence they entered Yamaguchi, a large and prominent city in the interior of the land, which lay at the base of high and densely wooded mountains. Here Xavier decided to make a stop.

He commenced by preaching in the streets. Twice daily he and Fernandez occupied a corner where many people congregated. Brother Fernandez read the articles of faith out of the book which had been composed at Kagoshima.

When explaining the doctrine of the creation, the missioners discoursed on the three great sins of the Japanese: namely, their adoration of wood and stone idols, and therein the devil, instead of worshipping the omnipotent Creator of all things; their universal practice of sodomy; and the frequency with which the women murdered their children after or even before birth. Every day the missionaries taught in another part of the city, so that in the end there was no place where they had not proclaimed the word of God.

The strange appearance and the barbarous speech of the preachers aroused the contempt of the masses; nevertheless the missionaries soon be-

came acquainted. Prominent citizens invited the "bonzes of Tenjiku" (*i. e.*, the heavenly land), as Xavier and Fernandez were called, into their homes, to listen to their teaching. When any one of them addressed his guests contemptuously, Xavier commanded Brother Fernandez to reply in the same proud manner; whence it seemed to the Brother that Xavier courted martyrdom at any price. But Francis ever and anon said to him: "There is in you nothing which you must so fight against as the fear of death. By despising death we manifest our superiority over these proud people. Behold how they honor their bonzes; if they do not hold us in greater esteem than these, they will not accept our doctrine."

Through the good offices of a prominent courtier the missionaries obtained an audience with Ouchi Yoshitaka, the duke of Yamaguchi. He was a man in the forties, and was accompanied only by his chief bonze. Many courtiers, however, were assembled round about in the side rooms and on the verandas.

Accompanied by their spokesman, the visitors entered the reception room. They fell down on their knees, as was customary, touching the floor with both hands and forehead. The prince received them with gracious condescension.

When he questioned them for the reason of their coming to Japan, Xavier replied: "We have been

sent to Japan to preach the word of God; for no one can be saved who does not adore God and believe in Jesus Christ, the Saviour of mankind." As the prince was desirous of learning more about this, Xavier commanded Brother Fernandez to read to him the articles of faith, as set forth in their book. For more than an hour the prince listened attentively. The book also touched upon sodomy, the chief vice of the Japanese nation of that day. "He who commits this sin," so it was written, "is filthier than a pig, more depraved than a dog."

When this passage was read, Fernandez seemed to notice that the face of the prince became white. He restrained himself; but the escort gave a sign that the audience was over.

The visit with the duke was devoid of results. Xavier and Fernandez, therefore, continued to preach in the streets and to visit the homes of the people. Only a few persons were baptized. Dissatisfied with these meagre results, Xavier resolved to hazard a journey to the king at Meaco, a distance of over two hundred and fifty miles.

Eight days before Christmas, he with Fernandez and Bernardo left Yamaguchi. In order to acquire a better knowledge of the country, they chose the land route, notwithstanding the deep snow and the marauding bands of robbers that infested the highways.

Xavier's example encouraged his two companions. He trudged barefooted on the frozen and snow-covered roads. His feet became swollen, broke open, and bled. Totally absorbed in the contemplation of God, he was oblivious of these physical inconveniences. More than once the wanderers had to wade through ice-cold brooks. When they lodged at an inn for the night, thoroughly drenched and half frozen, the cold rooms offered such meager shelter that Francis at times covered himself with straw mats; even then he could not get warm.

After days of strenuous marching they came to a harbor, where they embarked in a boat destined for Sakai. For about two weeks they sailed through a wintry sea dotted with islands. Day and night they occupied the front deck, exposed to the biting north wind, and assigned to the most unsheltered places by their Japanese fellow-voyagers, by whom they were derided. When pirates were feared, they secluded themselves beneath the deck. A prominent man in one of the intervening harbors, who heard that the strangers came from Tenjiku, the heavenly land, became interested in them, and furnished them with a letter of recommendation to a friend in Sakai, asking the latter to acquaint them with someone who was going to Meaco.

Xavier and his companions now arrived at Sakai, a large and wealthy commercial city. The man to whom they were referred was Hibia Riokei,

an affluent merchant. He received them amiably and introduced them to a distinguished looking gentleman, who travelled to the capital city in a sedan-chair, accompanied by armed horsemen.

Thus, surrounded by a mocking escort, the three travellers covered the distance between Sakia and Meaco in two days. They were happy to have evaded the hordes of soldiers who were roving about everywhere. Xavier wore a Siamese hat, and at times he jumped for joy as he tossed an apple in the air and caught it again. There were tears in his eyes,—tears of gratitude because God had selected him to preach His doctrines in such distant countries.

At length they reached Meaco, the royal city. A sea of black roofs, overtopped by lofty temples and many-storied pagoda-towers, surrounded on three sides by high, snow-covered mountains, spread itself before them. They passed by an ancient monastery, encircled by walls and moats, and through a gray and old city-gate; thence through endless, straight streets, that intersected at right angles, on which abutted wooden houses, one and two stories high, shops, residences of the nobility, and ruins blackened by smoke.

Xavier and his friends were hospitably received by one of the prominent men of the city, to whom they had been recommended by their host in Sakai.

When he learned that his guests desired to see the university of Hiei-zan, he sent them at once under escort, to the city of Sakamoto, where his son-in-law resided; for from this place it was the custom to visit the university of the bonzes on the mountains of Hiei-zan. Since strangers were prohibited from entering the university precincts, Xavier and his companions soon returned to the capital, in order, if possible, to obtain an audience with the king.

In the northeast of the city was a lonely quarter, enclosed by a wall. Here the king of Japan resided in an old palace, impoverished.

When Xavier appeared with Fernandez at the portals of the building, asking for admission, the porter inquired contemptuously for his presents. These he had left in Hirado, Xavier answered; but if an audience with the king could be arranged, at which they could be given in person, he would manage to procure them.

The reply which Xavier received inspired him with faint hopes for obtaining his request. Soon after his arrival at Meaco, Xavier realized the impotence of the king of Japan. He had been deserted by the administrator of the kingdom; his enemies, supported by their soldiers, ruled the city; he was but a miserable shadow of his past grandeur, whom nobody obeyed. His capital was

badly damaged and burned in the late civil war, and every moment a renewal of the bloody war that had but recently terminated, was expected.

Under these circumstances there was no possibility of establishing a mission in the capital.

After eleven days Xavier and his associates, Fernandez and Bernardo, left the city. In Toba, a suburb, they stepped into a bark, which was to carry them down stream to Sakai.

Francis could not take his eyes from the unfortunate city. With great emotion he repeated the words of the psalm which describes the exodus of the Chosen People out of the land of Egypt: "When Israel went out of Egypt, the house of Jacob from a barbarous people." And as Meaco's sea of roofs slowly faded from sight, an ardent petition crossed his lips: "Not to us, O Lord, not to us; but to thy name give glory. For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?"

But he had determined upon a plan. In Yamaguchi there ruled the mightiest prince of Japan. To him Xavier would repair, as one sent by Christ, with his letters and gifts, to win him for Christianity and an alliance with Portugal. This time he would not appear as a poor man, but in his best garments and adorned with earthly pomp; for Japan had no appreciation of poverty inspired by religious motives.



## CHAPTER XXXII

IN YAMAGUCHI

(Summer 1551)

FROM Sakai, Francis sailed back to Hirado with his two companions. It was the most inconvenient stretch of the whole journey; for winter was at its height, and their vessel offered no shelter against the severe cold.

In the beginning of March, 1551, after having been absent four and a half months, the wanderers joined Father Torres and his companions in Hirado. The Portuguese had departed, but the Christian congregation had noticeably increased.

Xavier did not tarry long in Hirado. When spring came he had the sacred vessels, his personal effects, and especially the presents which had originally been destined for the king of Japan, transferred to a boat; and, having provided himself with good clothes, he set out with Fernandez, Bernardo, and a third companion, to pay his respects to the duke of Yamaguchi.

Francis was received most graciously by Ouchi

Yoshitaka. He presented to him letters of recommendation, artistically inscribed on parchment, which had been written by the viceroy of India and the bishop of Goa. He also presented his gifts to him.

They numbered thirteen in all and elicited general admiration: an artistically wrought clock, which struck the hours of the day, a pair of spectacles, a toy-clock, a glass mirror, a quantity of Portuguese wine, pictures and books,—remarkable things that had never before been seen in Yamaguchi.

Yoshitaka was overjoyed. He offered many presents in exchange, also gold and silver aplenty. But Xavier refused to accept them with thanks. For one boon only he begged: that the duke might allow his subjects to embrace the Christian religion.

The duke gladly granted this request. Soon an announcement was placarded in the city to the effect that the duke permitted the preaching of the law of God and the acceptance of the same, and that every molestation of the strangers was prohibited. For this purpose he assigned an unoccupied Buddhist monastery as a residence to the strange messengers of the faith, and expressed a resolution to send an emissary with gifts to the viceroy, as occasion permitted.

At one stroke the strange and ignored preachers

appeared in a different light. From morning till evening, and late into the night, their residence was filled with inquisitive visitors, noblemen, male and female bonzes and others, who were eager to hear and discuss the new doctrine.

Xavier's learning evoked the admiration of all. He offered an explanation of all natural phenomena, such as the course of the sun, the comets, thunder and lightning, rain, snow, and hail, the phases of the moon, the eclipses of the sun and moon, etc.

From mundane things Xavier ever and anon directed the conversation to God, the Creator. The doctrine of a personal Creator of all things, and especially that of the existence of a created and immortal soul, sounded strange to his audience. If this be so, they interposed, how did it happen that China knew naught of these things; for the science and culture of Japan was derived from China. According to the teachings of the bonzes everything was eternal, eternally commencing and eternally transient; and the soul passed away at the dissolution of the body, like the foam of a billow on the sea.

Ever new questions and difficulties arose concerning God and the soul. Was this God, the Maker of all things, good or evil? And if good, why did He create evil, the devil, pain, give the burdensome commandments and an eternal hell?

Acute disputations arose, especially with the bonzes of the various sects. The sessions lasted daily from morning to night, and Xavier scarcely had leisure to eat and sleep, to recite his breviary, to celebrate Mass and meditate. Nevertheless he was able to offer a satisfactory solution to all difficulties. Finally, after weeks of argumentation, some of his listeners became converted and his keenest opponents were the first to submit to baptism.

The converts increased in numbers. Among them were many Samurai of the military caste, prominent and educated people.

But persecutions also commenced. On his second visit to the duke, Xavier conversed with him about God, whom he termed "Dainichi" at the suggestion of Pablo. On this occasion one of the bonzes, who never left the duke, interrogated Francis about this "Dainichi."

"Has the God whom you honor, form or color?" he inquired.

"He has neither color, nor form, nor accidents," Xavier replied; "for He is a pure substance and distinct from all elements, which He himself has created."

"And whence does this God derive His origin?" the bonze asked.

"From Himself," replied Xavier, "since He is the first cause of all things. Hence, He can be only

His own self without beginning and without end, omnipotence, omniscience and infinite goodness.”

The bonzes seemed satisfied with these replies.

“We differ only in language and dress,” they said to Xavier. “Fundamentally our doctrine and yours is one and the same.”

They belonged to the sect of the Shingon-shu, and they suited their actions to their words. Xavier received invitations to their monasteries, where he was received with great respect.

He was amazed. Were these Christian traditions from the time of Thomas the Apostle which he found here, similar to those of the mysterious people in the mountains of China, about whom he was told in Malacca?

The Japanese bonzes reminded him in many ways of Christian monks. They had the rosary, the sign of the cross, incense, mass-vestments, prayers in common, ringing of bells, sacrifices and ceremonies. Dainichi, their god, was represented at times by three heads without a body. These signs Pablo had already described to Francis in Goa. In several interviews with the bonzes, he questioned them closely about their doctrines. He questioned them also about the three Divine Persons and their relation to one another; about the incarnation of the Second Person of the Divinity, and the redemption on the cross. But these doctrines were unknown to the bonzes, who derided

them as if they were absurd fables. Moreover, the life of the Shingon-bonzes in Yamaguchi was quite as depraved as that of the other pagan monks.

Hitherto Xavier had used the word "Dainichi" for God. Thus in Yamaguchi, he passed up and down the streets at night, crying aloud to the people: "Pray to Dainichi." But henceforth he suspected the propriety of this word.

Were all these Christian parallels, perhaps, a deception of the devil, by means of which he was trying to keep souls away from Christianity? Among Xavier's neophytes in Yamaguchi were some who were conversant with the Chinese language and the books of the Chinese sects. Through them he acquired a more accurate knowledge of the secret doctrines of the Shingon-shu. To his astonishment he learned that "Dainichi" was no personal God. It was a term used to signify the ultimate material cause of things; in addition it had an evil signification. Xavier was prepared to go any length in adapting himself to the views and usages of the Japanese, provided the laws of God permitted it. "If something is not a sin, then it is better not to change it, lest a change no longer redound to the glory of God," thus he spoke one day to Father Torres. But here the deception of the devil was palpable.

He was prepared, therefore, to tear the mask

from the countenance of the arch-liar. With Fernandez he went through the streets of the city, exclaiming: "Do *not* pray to Dainichi!"

Henceforth when he spoke Japanese, he used the Latin word "Deus" for God, in order to avoid any misunderstanding.

The bond of friendship which he had formed with the Shingon-shu was now severed. The struggle commenced. Through his converts Xavier learned many new things about the bonzes, their life and their various sects, about Shaka and Amida, the principal gods, and the ridiculous fables told about them: how Shaka was re-born eight thousand times and how Amida performed penance a thousand years and more, in order to redeem mankind. Xavier was now able to collect proofs whereby he could defeat his opponents with their own weapons. He publicly exposed the life of secret vice which the male and female bonzes led. He openly declared that the magical scraps of paper which the bonzes sold at a high price, and by means of which they gained their livelihood, were impotent to liberate any one from hell, since hell is everlasting.

The bonzes made opposition. They tried to prevent the conversion of their followers. But their efforts were in vain. They sent their ablest representatives to involve the foreign scholar in contradictions; but he silenced them all.

A mighty ferment seized the city. The bonzes abandoned their monasteries and revealed the vices that prevailed in them. The veneration in which the faithful had held their bonzes disappeared; the source of alms began to dry up. Soon many of Yamaguchi's hundred monasteries were deserted, because the revenues were no longer forthcoming.

The bonzes raved. Inflammatory sermons were launched against the alien preachers. "Their Deusa is a new unheard-of thing, a monstrous devil," they said, "and these strangers are their pupils. Beware of them! Deusa's very name betrays him. He is called Daiuso, *i. e.*, the great lie. If Deusa is adored in Japan, then we are lost."

Despite their fury, the converts to Christianity multiplied. In two months their number, consisting mostly of courtiers and officials, had increased to five hundred.

The conversion of a man, who was reputed the most learned man in Yamaguchi, caused a sensation. This man had studied at Bandu, the most celebrated of the universities of Japan. He became a bonze, but later on joined the laity because he clearly perceived the falsity of the Japanese sects. He confessed that he had always honored the Creator of all things, and told Xavier much about the university of Bandu. It was in a powerful city with many prominent men. The university itself was larger than that of Meaco; yea, even larger



than that of Paris. Thither all the bonzes of Japan went to study, in order to impart the knowledge they gained there to their people at home.

Another convert, to whom the name of Lawrence was given in baptism, was a semi-blind, wandering minstrel of comical appearance, but well versed in the mythology of Japan, and highly intellectual. He resolved to consecrate himself entirely to the propagation of the Gospel.

The young Christian congregation of Yamaguchi filled Xavier's heart with joy. Their thirst for knowledge, their interest in all things pertaining to the Christian faith, their great love for the messengers of God, their zeal in converting their fellow-citizens, the joy with which they told Xavier about their victorious disputations with the pagans,—all this caused Xavier to forget his sacrifices and privations. Never before had he found the consolation which he enjoyed in the midst of these people. He was convinced, they would rather suffer death than renounce the faith.

## CHAPTER XXXIII

WITH THE DUKE OF BUNGO

(Autumn 1551)

THE apostles of the faith had been laboring five months in Yamaguchi, when, in September, 1551, a messenger called Xavier to Bungo, a duchy situated twenty miles to the southeast, on the Island of Kyushu. Portuguese merchants had landed in Bungo, and, in a letter, the duke of that place expressed his ardent wish to see Xavier.

Francis had Torres and his two companions come from Hirado to Yamaguchi, to replace him. He then proceeded to Bungo, accompanied by Matthew, a young neophyte, Bernardo, and Pablo's "brother" John, who functioned as interpreter.

They journeyed on foot to the coast, thence sailed southwestwardly over the blue sea. Soon they saw the pinnacles of Bungo. In the harbor of Hiji, a small coastal town, the junk of the Portuguese lay at anchor. Father Francis was saluted by cannon and the waving of flags.

Here Xavier met old acquaintances and friends from Malacca. Among these were Fernan Mendez Pinto and, above all, good old Don Duarte da Gama, the captain of the ship, whom he had previously met in Goa, Quilon, at Cape Comorin, and in Malacca on the occasion of his departure for Japan.

Duarte da Gama was a nobleman of the old type, enthusiastic about the spread of the faith, and an ardent admirer of Francis Xavier. He had spoken to the duke of Bungo about Francis, and now was willing to do anything to make him and his pagan subjects conscious of the dignity of a Christian missionary.

In a sloop decorated with festive colors, he and the other Portuguese, accompanied by their slaves, all clothed in their most costly raiment, sailed with Francis past splendid volcanoes toward Funai, the capital, which lay five miles to the south. In a splendid procession they marched through the streets of the city, which were filled with spectators, to the palace of the duke.

Xavier was received by the duke with the highest honors. The courtiers, too, were deeply impressed when they saw the Portuguese spread their precious robes on the floor, that Xavier might seat himself thereon. Otomo Yoshishige, the duke of Bungo, had recently celebrated his twentieth birthday. But a short time before he had ascended the

throne of his father, who was assassinated in a palace revolution. A Portuguese merchant, Diogo Vaz de Aragao, had lived for a long time at the court of Funai. He related many things about India, Portugal and Christianity to the duke who had always been a particular friend of the merchants of Portugal.

He gladly accorded Francis full liberty to preach his doctrines, and expressed the wish to retain him in his society. As long as Xavier remained in Bungo, the duke was amiability and attentiveness itself. He openly opposed the bonzes and favored Xavier and his Portuguese friends.

Duarte da Gama brought Xavier the first letters which reached him in Japan. They contained a report of the glorious martyrdom of Father Antonio Criminale. In Vedalai, on the northern Fishery Coast, while visiting his new converts, whom he helped to escape during an attack of the enemy, he had succumbed to the lashes of the *badagas*,—a true shepherd laying down his life for his sheep. Anriquez, who replaced him as superior of the mission, made such great progress in his studies of the Tamulic language that he was able to hear the confessions of the Paravas. The four Japanese who had sailed from Kagoshima to Malacca in 1549 were solemnly baptized in that city on Ascension Day, to the great delight of the entire city. The college at Quilon numbered about

fifty students. A second college had been founded in Cochin, a third in Basseyn. In Ormuz, Master Gaspar labored like a second Elias; the fame of his wonderful activity among Christians, Jews, Mohammedans, and pagans sounded like a fairy tale. Garcia de Sá, the viceroy of India, had died and was succeeded by George Cabral. The king of Tanor, who had been instructed in the faith by Antonio Gomez, received baptism, and, after his solemn entrance into Goa, had been confirmed in St. Paul's College.

The reports concerning Antonio Gomez, however, were disquieting. Contrary to all advices, he had dismissed twenty-seven of the native students after Xavier's departure, and indiscriminately received as novices an equal number of Portuguese, all adults who were hardly able to write or read. A number of them had already been ordained as priests, and only with difficulty was he prevented from dismissing the rest of the Indian students. Such was the state of affairs when the letters which Xavier received in Bungo were sent from Goa, in 1550.

Whilst Xavier interested himself in the Portuguese and their people in Hiji, hearing their confessions and administering the sacraments to them, at the same time preaching the Gospel to the pagans, the desire to return to India ripened in him, there to look after his fellow-religious, to

select missionaries for Japan, and to acquire certain necessaries for the Japanese mission. He sent a messenger to Yamaguchi, communicating his plan to Torres and Fernandez. At the same time he sent them three hundred *cruzados*, which his friend Mendez Pinto had advanced him for the purpose of erecting a residence and a church in Yamaguchi; for the duke of that place had assigned a building site to Xavier just prior to his departure.

At the end of October, Antonio, Pablo's former servant, arrived from Yamaguchi with two letters from Father Torres and Brother Fernandez. The letters contained the terrible news that the city was in the hands of insurgents, that the duke had fled and committed suicide, that his sons were murdered, and that the missionaries had effected their escape only through a miracle.

During the days of terror the missionaries were hunted everywhere, for they were blamed for the wrath of the gods. Torres and Fernandez found refuge with Naito, a prominent pagan and great friend of the missionaries. He gave them an asylum first in one of the pagan monasteries which belonged to him, and thereafter in his own home, until the greatest danger had passed. During these disturbances, however, not one of the Christians in Yamaguchi lost his life.

While the future of the young church in Yama-

guchi seemed very unpropitious, the situation soon clarified itself. Accompanied by Antonio, a delegation of the leaders of the rebellion repaired to the duke of Bungo, to whose brother they offered the vacant throne. The latter accepted the offer and promised Xavier that he would protect the missionaries upon his arrival in Yamaguchi.

Only a few baptisms rewarded the labors of the missionaries in Bungo. The duke, however, was favorably inclined toward Christianity. He was unwilling that Xavier should leave; and when the latter departed nevertheless, he sent a legate along with him to the viceroy with a costly armor and a letter to the king of Portugal, in which he offered his friendship to that monarch and prayed him to send missionaries; he would provide for them to the best of his ability.

Xavier would gladly have taken a few educated Japanese with him to India and Portugal, in particular some learned bonzes, in order that his fellow-religious in Europe might form an idea of their acutely philosophical mind. But the Christians of Yamaguchi feared the difficulties and risks of the voyage. Hence Francis had to be satisfied with Bernardo, Matthew, and Pablo's one-time companions, John and Antonio. Bernardo and Matthew wanted to visit India and Portugal so that they could report what they had seen upon their return home.

The other two, however, were to accompany Francis and the Fathers who were to arrive in 1552 and 1553, as interpreters and guides to Japan.

Towards the middle of November, the junk of Duarte da Gama weighed anchor, and soon the lofty peaks of the volcanoes of Bungo vanished from Xavier's sight.



## CHAPTER XXXIV

### THE OPENING OF CHINA

(Winter 1551)

THE passage from Japan to China proceeded at first quite propitiously. Already the heights of Chin-Cheo were attained, when suddenly a terrible storm broke loose. The mizzen-sail was hoisted to half-mast and the junk was sailing at full speed, when the rope of the sloop snapped, and the boat with its inmates, two native sailors, disappeared in the waves. The sails were gathered, and, heedless of the storm, a stop was made in order to attempt a rescue. After the disappearance of the sloop, however, the captain gave orders to hoist the sails; for there was no longer any hope of rescue; on the contrary, they had to struggle to save their own lives.

Xavier now stepped forth, and conjured Don Duarte and his men to wait a little longer. He laid his hand on the sail-yard, to prevent its being hoisted, and declared that he had promised three holy Masses, one for the boat and two for its inmates. Then he prayed with outstretched arms

beside the ship's railing. He told the bystanders to trust in God, and the sloop would surely return.

Francis now ordered Antonio Diaz to step into the crow's nest and to scan the sea. Soon he was able to report that the sloop was returning. When, however, an attempt was made to throw a cable to the approaching sloop, Francis declared that the boat would lie alongside the junk of its own accord. The prophecy was fulfilled! Without difficulty the two rescued sailors reentered the junk. Everybody regarded their return as a miracle.

After the storm subsided, they soon reached the coast of China and the islands of Canton, where Duarte da Gama intended to winter. Near one of these islands, called Sancian, a Portuguese vessel lay at anchor. It was the "Santa Cruz" of Diogo Pereira, awaiting a favorable wind to return to Malacca. Pereira was overjoyed to see Francis again and willingly offered his vessel to him and his companions. After a brief delay they all sailed forth on the "Santa Cruz."

Pereira had two important reports to make to Xavier. The one pertained to Malacca, the other concerned China.

Since the beginning of July, Malacca was besieged by the Mohammedan king of Bintang and his allies, some Malayan princes and Javanese; at that precise moment, no one seemed to know anything about the fate of the fortress.

From China, Pereira had received letters written by Portuguese prisoners, who had suffered miserably for three years in the prisons of Canton. Amaro Pereira was one of them. The prisoners importuned their countrymen to effect their release. They indicated a plan by which they could be liberated and, at the same time, open a passage for the Gospel into this sealed country. The king of Portugal was to send an embassy to Canton to conclude peace between China and Portugal.

The proposition of the prisoners of Canton was like a revelation to Xavier. Clearly God called him to China. No pagan country in all the Orient equalled this one; and if China would embrace Christianity, the conversion of Japan would be easier; for China was the mother country of the religion and civilization of Japan.

He disclosed his plan to his friend Pereira. The latter, in thanksgiving for the many favors which God had bestowed upon him, should undertake to free his captive countrymen. To this end, Xavier would cause the viceroy to appoint him an ambassador of Portugal and Xavier would accompany him to China. Gladly Pereira accepted this proposal; gladly, too, he agreed to defray all the expenses of the embassy. In April of the coming year Xavier was to sail from Goa to Malacca, where they were to meet.

Xavier often spoke with his friend about the

opening of China, as they sailed south on the "Santa Cruz." But while Pereira indulged in sanguine hopes for the future, gloomy forebodings arose before the soul of Xavier. "I fear the devil will frustrate our plan," he said.

This apprehension he repeated again and again; and, when Pereira finally remonstrated with him on account of his pessimism, Francis replied: "You shall see."

Thirty-nine days after their departure from Japan they reached the Straits of Singapore. This place had been freed from the enemy when Francis and Pereira entered Malacca towards the end of the year. The "Gallega," commanded by Antonio Pereira, Xavier's friend, lay in the harbor, ready to sail.

The city had been subjected to a siege of three and a half months and suffered terribly. The quarter occupied by the natives was plundered and burnt down; the well that supplied the inhabitants with drinking water was poisoned by the departing enemy. Two hundred Portuguese, besides many natives, died of a pestilential disease. The judgment of God, with which Xavier six years before had threatened this impenitent city, had finally come.

Father Perez and his two companions had spent strenuous days. But God had blessed their labors. Their school was attended by four hundred pupils,

and Don Pedro, the captain, was their benevolent protector. Shortly before this event, Don Alvaro, his brother, took his abode with him in the capacity of captain-general of the sea of Malacca, destined to succeed Don Pedro within a year. Both greeted Xavier cordially upon his arrival; and, when they had heard of his plan concerning the Chinese embassy, they promised him their active support.

Two days after his arrival, Xavier bade farewell to Malacca and resumed his voyage to India on the "Gallega" with his Japanese companions.

## CHAPTER XXXV

### FRANCIS, PROVINCIAL OF THE SOCIETY OF JESUS IN INDIA

(January 1552)

PEREZ presented Xavier with a package of letters from India and Europe. Paul III, the great benefactor of the Society of Jesus, had died, and Julius III succeeded him on the throne of Peter; Don Affonso de Noronha had arrived in India as viceroy toward the end of 1550. Among the letters was one from Ignatius, the first letter Xavier had received from him in four years. In it Ignatius declared that he had separated Portuguese East India and its adjacent districts, with the exception of Ethiopia and West Africa, from Portugal, constituting them a distinct province; and that he herewith nominated Xavier as provincial for India. The diploma which appointed Xavier to this office, and invested him with the necessary authority, accompanied this letter, which closed with the words: "I shall never forget you. Entirely your own. Ignatius."

Xavier was moved to tears. He recalled the love which Ignatius had cherished for him since his conversion in Paris. In answer to Ignatius' prayers God had preserved him from all danger in Japan.

It was a heavy burden which Ignatius placed upon Xavier when he appointed him provincial. To the ever humble Francis, who felt the want of spiritual leadership so keenly, this new office appeared well-nigh too onerous, as it entailed the care of so many pious souls. Not as if he had returned weak and fatigued from Japan. Though his hair had largely turned grey, he seemed to enjoy better health than ever before.

The letters also revealed to the new provincial the state of the missions.

In the school of Father de Castro in Ternate, the sons of the chieftains of Moro were being trained with the children of the Portuguese. Notwithstanding the persecutions of the king of Gilolo, Beira and Nicholas Nunez labored courageously on the Island of Moro, in constant danger of death. Morales and Gonsalvez, overcome with fear of the dangers that attended their labors, had refused to comply with the demands of obedience. They had been dismissed by Beira and sent back to India. King Hairoen, contrary to his promise, had neglected to send his eldest son to St. Paul's College for Christian instruction.

The Christians in Amboyna were again orphaned. After a year and a half of fruitful activity, Father Nuno Ribeiro had died a holy death in August, 1549, a victim of his vocation; it was said that he was poisoned by the Mohammedans. More than two thousand natives were baptized by him. He had suffered shipwreck two or three times. On one occasion the Mohammedans had set fire to the hut in which he was sleeping; on another, they engaged an assassin, but the Father converted him to Christianity.

On the Fishery Coast the missionaries conversed with each other only in the Tamulian tongue. In the public disputations, pagans and Mohammedans were triumphantly confuted by Father Anriquez. A pagan *yogi* (penitent) had received baptism on Pentecost Sunday, 1549. In spite of famine, the Christians had erected new churches and renovated their old ones. When the *badagas* on one occasion made Brother Balthasar Nunez a prisoner, the Paravas hastened with swords to rescue him.

At San Thomé and Quilon, the missions were making healthy progress. Father Melchior Gonsalvez, from his post in Basseyn, had opened a new station in Thana. In the course of one month he administered baptism to four hundred pagans and Mohammedans.

Father Gaspar labored with splendid results in



Ormuz. The fame of his works spread to Constantinople, Persia, and Arabia. In a public disputation he vanquished a celebrated Persian scholar. The latter's wife and daughter, who were lineal descendants of Mohammed, as well as the wife of the Persian ambassador, a niece of the sheriff of Mecca, received baptism. The king of Ormuz himself nearly followed their example.

The reports concerning Antonio Gomez, however, were unfavorable. In opposition to his fellow-religious and against the orders of Xavier, he usurped the rights of a vice-provincial and completely ignored Misser Paul. Contrary to the wise policy of toleration which had hitherto obtained, he prohibited marriages in the third and fourth degrees of consanguinity for the Fishery Coast. In Cochin he appropriated the church of the Misericordia Fraternity, the use of which had been assigned to the Society of Jesus. By his extravagance in building the college and his reckless aggressiveness, he embittered the Fraternity against the Society of Jesus, so that on one night all the palm trees of the college garden were cut down. In Goa he dismissed every native student from the College of St. Paul, an act which scandalized the city and all India, until the newly arrived viceroy, at the request of the bishop, commanded him to adhere to the foundation charter of the college, and to readmit native seminarians. The

relations of the rector to his fellow-religious was of such a strained nature, that everybody demanded the return of Xavier, or the arrival of another professed Father from Rome.

Xavier was determined to make a change. On January 24th he arrived at Cochin, just before the last ships sailed for Portugal. Here he met Noronha, the vice-regent, and the king of the Maldiv Islands, the Eleven Thousand Islands, a youth of twenty, who was baptized on New-Year's Day by Father Eredia, who had recently arrived from Portugal.

The vice-regent was a great friend of the Society of Jesus and received Xavier's companion, the ambassador of the duke of Bungo, with all honors. When Xavier spoke to him about his contemplated voyage to China, he immediately and with great pleasure declared himself prepared to confer the ambassadorship upon Diogo Pereira and to support the plan in every possible manner.

In Cochin, Francis met Lancilotti and Anriquez, the superior of the Fishery Coast. They reported to him on the state of the Indian missions.

In Ceylon the anti-Christian king of Cotta had died a violent death and his nephew governed in his stead. Two princes of Ceylon were educated in St. Paul's College; later on they were to ascend the thrones of Cotta and Trincomali as

Christians and to convert their subjects to the true faith.

In Cape Comorin, Father Anriquez was assisted by a Father and a lay Brother. The number of Christians at the Cape already exceeded forty thousand.

In Quilon, the church and school had been completed; they were huts of clay with palm-leaves for roofs. The students numbered forty.

In Cochin an improvised house, constructed of boards, served as a school for one hundred and fifty children. The erection of a college proceeded vigorously.

Master Melchior Nunez, the new rector of Goa, appointed by Simon Rodriguez, arrived in the course of autumn; but since he was unable to produce credentials from Ignatius, and since Francis had appointed Gomez to his office until April 1552, the latter refused to vacate.

A compromise was finally effected: Gomez accompanied the vice-regent to Ceylon; Misser Paul functioned as rector in the interim; and, at the commencement of 1552, the missionaries were to assemble in Goa for the purpose of electing a new rector; for, in view of the untoward experience with Gomez, the Fathers were resolved under no circumstances to entrust this important post to a newcomer in India.

All these reports awaited Xavier. His residence was filled with visitors anxious to greet the Father, who had arrived so unexpectedly. At the same time it was necessary to compose his letters for Europe in all haste.

While the duke of Bungo was preparing for war, Xavier sent a letter to his great benefactor, King John III, thanking him for the generous support which he enjoyed at the hands of his officials on his journey to Japan, and revealing to him his plans for the spiritual conquest of China.

To his brethren in Rome he described the great love which the Japanese Christians bore to their missionaries and the sweet consolation of apostolic labors. "Oh," he wrote, "if one could transmit to you, who are connected with the universities of Europe, the consolation which God in his mercy has conferred on us, I am certain, many scholars would forsake their studies, canons and prelates would abandon their honors and benefices for a happier life, in which their talents would be better applied,—for the conversion of Japan."

To Ignatius tearfully he confessed how much his great love and confidence had consoled him; he asked him personally to select the missionaries who were to preach the Gospel at the universities of Bandu and Meaco; he also requested him to send missionaries for India. To him Japan and China appeared to be *the* missionary countries of the

future; for there Christianity could propagate itself through the natives. Flemings or Germans were especially adapted for the Japanese mission; for they could bear cold and hardships.

On the third of February, the "St. John," the last ship for Europe, sailed from Cochin. Now Xavier could think of regulating the mission in India.

One of the first acts of the new provincial upon his arrival in Cochin, was to make amends for the scandal which the conduct of Gomez had caused to the Misericordia Fraternity. In the parish church, publicly before the pastor, the clerics, the Fraternity and the representatives of the city, he begged pardon and solemnly annulled the involuntary bequest of the church that belonged to the Fraternity. By this act of humility he won the hearts of all. The possessors voluntarily returned the church to the Society of Jesus.

Shortly thereafter Francis proceeded to Goa.

## CHAPTER XXXVI

### XAVIER AMONG HIS BRETHREN

(Spring 1552)

IN the middle of February, 1552, Francis and his Japanese companions entered Goa. As ever in the past, he made his first visit to the aged bishop and the Franciscans. Then he visited the Dominicans, who had arrived in 1548.

He now went to the College of St. Paul. The brethren were assembled at the portals of the house to receive him. Most of them had come from Portugal during the past autumn, or had been received into the Society during Xavier's absence. All except Antonio Gomez were gladly awaiting Xavier's arrival.

With his customary tenderness and love Francis embraced them. Then he inquired if there were any unwell in the house.

A young brother lay on his death-bed. He was sustained only by the hope that Xavier would come home soon to cure him. His faith was rewarded. Xavier came, read the Gospel over him, laid his hand on the patient's head; and the latter convalesced.

Among his fellow-religious in St. Paul's College, Xavier met Master Gaspar, Gago and Domingos Carvalho, the three Fathers who were destined for Japan. Xavier's letter, which he wrote to them in Kagoshima, was received by them too late to sail from India in 1551. Here he also met Antonio Gomez and the new rector, Master Melchior Nunez, recently sent by Simon Rodriguez.

The question of the rectorate constituted his first care. As provincial he now had a free hand.

"What knowledge have you that would qualify you for the office of rector?" he asked Master Melchior upon his arrival.

"I have studied theology six years in the Society and philosophy three years," was Father Melchior's reply.

"Would to God that you had devoted three years to theology and had acquired six years of experience," the provincial declared, to his no little surprise.

But the learned Master Melchior willingly obeyed when Xavier sent him to Basseyn, to take over that post, and thus to acquire the necessary experience in the missionary field.

In the judgment of Xavier, Antonio Gomez was even less worthy of consideration than Nunez. Soon after his arrival, Francis had to dismiss not a few of the candidates whom Gomez had accepted. The latter, convinced of the wisdom and correct-

ness of all the measures which he adopted, blinded by the adulations of his friends and the favor of the viceroy, unwillingly received the directions and penances of his superior; yea, with the aid of his high patrons he attempted even now to circumvent his removal from Goa. However, Xavier did not yield, even to the viceroy. Antonio Gomez was sent as a preacher to the small town of Diu; and the new rector, Master Gaspar Barzaeus, received secret instructions which provided for the dismissal of Antonio Gomez in the following year, with the departure of the ships for Portugal.

This appointment meant a great sacrifice for Barzaeus. He, a Netherlander zealous for souls and thirsting for action, would have preferred to go to Japan or China. In Ormuz he had collected eight hundred *pardaos* and many presents for Japan: costly vestments of satin and silk, a canopy, splendid rugs, beautiful altar stones, an artistically embroidered cape, and a complete equipment for the celebration of solemn high Mass with deacon and sub-deacon. In Ormuz he had acquired exact information concerning China from the Persian merchants, had learned that it was impossible to travel by land from Ormuz to China, and that the west of China, Tartary, was probably adjacent to Germany. He had visions of his trip back to Rome, after the conversion of China, where



he would render his report to the general of the Order.

But obedience constrained the humble Father to accede to Xavier's wish to go to Goa. The Indian mission was now in the most competent hands, until the advent of the new rector whom Ignatius had promised to send.

Xavier spent two months among his brethren in Goa. They were days of happy converse, holy zeal, and sweet consolation for him and the brethren. Severe as he was with those who were incorrigibly proud, just so lovable was he toward the humble and the weak. For to him the Society of Jesus was "a society of love."

The young Teixeira, who attended Xavier at that time, described him as follows: "In stature he was rather tall than little; his countenance was well formed, white, and of a reddish hue, jovial and extremely captivating; his eyes were black, his forehead high, his hair and beard, black. He wore only a cassock, without belt or cloak, threadbare but clean; for this was the style of the poor priests in India, and when walking, he raised it slightly with his hands over his breast. A heavenly smile ever played about his features. He always smiled, yet never laughed. He was always collected in his thoughts; the transient things of earth never molested him. His gaze was always directed towards

heaven; for there was the home for which he longed, and the sight of which always particularly consoled him. His countenance was so inflamed with the love of God, that it enkindled love in others; and when the brethren in St. Paul's College were disconsolate, they went to see him, and felt happy again. He was extremely charitable to aliens, jovial and confidential with the members of the household, especially with the humble and the lowly. He ate sparingly, but when in the presence of others, he partook of everything that was served in order to escape notice. The sick in particular were the objects of his tenderest ministrations. Owing to the honor in which he was held, many paid their respects to him upon his arrival in Goa. But whenever he was called, he answered without delay to receive his visitors with great cordiality, so that he frequently had to interrupt the recitation of his breviary six or seven times; when he returned he resumed his breviary with such devotion as though he had been praying continuously."

Teixeira was a young novice, sixteen years of age, whose eyes reflected the innocence of his soul. Xavier loved him dearly. On this occasion Francis bade the brethren to dispense with the usual spiritual reading in the refectory, and invited them to discuss their past life, their vocation, their difficulties and internal struggles, in order to exercise

them in humility and to attach certain lessons to their confessions.

The first one to ascend the lectern was Teixeira; and well did he perform his task.

“Hear ye, how well my son Teixeira discourses?” the Father Provincial asked his companions at table; and then he repeated: “Yes, Brother Teixeira, I said you acquitted yourself well.”

Another fellow-religious, Francis Durão, became a favorite of Francis on account of his unassuming ways and his simplicity.

“Brother,” thus Francis addressed him one day, “take note of my faults, ask others about them, too, and then come and tell me.”

Now it happened that Francis read rather hurriedly that part of the Mass that preceded the consecration in order to commune longer with our Lord, present in the Host. The young novice reported the result of his observations to Xavier. “They say,” he related, “that your Reverence is a saint, but that you say Mass too rapidly, and that at the Lavabo you touch the cruet with the chalice.”

That was all. Xavier replied: “Brother Durão, you have not paid sufficient attention; go, be attentive and extend your inquiries, and then return.”

Humble himself, Xavier wished to see his brethren, especially the superiors, practice hu-

mility. One day he said to Master Gaspar: "John Fernandez is so virtuous and industrious that you will have to strain yourself if you wish to equal him." In his instructions to the new rector he wrote: "For the love of God I implore you again and again, and as often as I can, always to practice humility, otherwise I fear you will be lost, as so many others have been who lacked humility."

He summoned each one of the brethren privately, to interrogate them about their past life and to advise them on the way of spiritual progress.

Above everything else, however, it was his example which inspired them all. Throughout the length and breadth of India, he was called "the holy padre"; even pagans and Mohammedans designated him thus, and venerated him. To his brethren he was a model of every virtue.

An ardent love of God and Christ permeated his whole life. "He walks in heaven," Father Melchior Nunez wrote home. Such was the impression gained by everyone who met him.

In the very thick of the hardships and labors of the Fishery Coast, the ardor of his love for God and the immensity of his happiness threatened to burst his heart; and he, therefore, prayed that God might either deny him those transports of joy which He lavished upon him, or assume him into heavenly bliss; because these consolations made him

realize all the more painfully that he still lingered on earth as a wanderer far removed from the beatific vision of his Lord.

In San Thomé it was his custom to pray for hours in the church at night. When, in Malacca, his friends undertook to spy on him, they found him kneeling before a crucifix, spending the major portion of the night in prayer. In Ternate his friends discovered him in a bush, silently meditating, or scourging himself in commemoration of the bitter passion of Christ.

In the Moro Islands, although surrounded by treacherous friends and cruel enemies, he experienced such fullness of consolation as never before; there, so he wrote to his brethren, it was possible to lose one's very sight for tears of joy.

In Japan he walked barefooted in the bitterest cold, oblivious of his bleeding feet, and completely happy in meditating on heavenly things. Bernardo, the Japanese, often heard him invoke the name of Jesus in his sleep; for while his body slept, his heart kept vigil with God.

The long sea voyages allowed Xavier ample time for prayer. He was often observed to rise from his bed an hour after midnight, and to remain absorbed in meditation until dawn.

In the College of St. Paul at Goa it was his custom to ascend at night, a small platform from which the high altar of the church could be seen.

There he remained praying for hours, until, overcome by sleep, he sank down and fell asleep. A fellow-religious observed him in the garden on a certain night, when, absorbed in the thought of God and the splendors of the starry heavens, Francis, with exceeding consolation, placed his hands on his breast and exclaimed: "It is enough, O Lord, it is enough."

Francis celebrated holy Mass with special devotion, but often had to forego this consolation on his long sea voyages and on his travels in pagan lands. His countenance beamed like that of an angel as he said Mass, and often he wept in holy ecstasy. His intense fervor at times communicated itself to his auditors, and more than one of them thought he saw the holy padre raised above the earth and hovering before the altar. Before communion he directed the following petition to his heavenly Father in behalf of the conversion of the pagans: "Eternal God, Creator of all things, remember that Thou alone hast created the souls of infidels, which Thou hast made according to Thine image and likeness. Behold, O Lord, how to Thy dishonor hell is being filled with them. Remember, O Lord, Thy Son Jesus Christ, who so generously shed His blood and suffered for them. Permit not that this Thy Son, our Lord, be longer spurned by the pagans, but, propitiated by the prayers of Thy elected saints and the Church, the blessed bride of

Thy Son, be mindful of Thy mercy, forget their idolatry and infidelity, and make them know Him, whom Thou hast sent, Jesus Christ, Thy Son, our Lord, who is our salvation, our life, and our resurrection, through whom we have been saved and redeemed, and to whom be glory forever. Amen.”

The image of the crucified Saviour, which he had impressed in his heart during the Spiritual Exercises at Paris, never faded from his view. When all mankind retired for the night after the burdens and heat of the day, Xavier obtained light in meditating on the bitter passion of his Redeemer, and courage to follow Him in the struggle for souls.

From the cross of Christ he drew strength for all human frailties, and consolation in tribulation and suffering. The contemplation of his Saviour, crucified for love of him, made him oblivious of all his sufferings; yea, it moved him to desire yet greater sufferings.

“He mortifies himself constantly,” says one of his brethren; “he drinks no wine. Privations are nothing to him; as a valiant soldier of Christ, he is so forgetful of himself as to think of naught else save the service of his King. The words of St. Bernard truly apply to him: ‘A faithful soldier does not mind his own wounds, since in his love he contemplates the wounds of his King.’ A liv-

ing martyr is in our midst, and I am convinced he will soon die a martyr; for he seeks nothing else.”

The love he treasured for his crucified Saviour made the holy padre unmindful of himself. Christ was sufficient for him. The sublime ideal of the imitation of Christ, as developed in the Exercises, never deserted him. He wished to be poor like his Master. In Mozambique, Goa, and Malacca he took up his abode in the hospital. In the College of St. Paul he begged for his daily bread as a poor man of Christ for the sake of the love of God. The shabby clothes he wore, his surplice, his breviary, and a book on the imitation of the saints constituted his entire baggage when he travelled or set out on a voyage; and when he needed a shirt, or slippers, or shoes on his voyage, they were loaned to him by the soldiers.

The rice of the pearl-fishers, the sago of the Malaccas, the little herbs of Japan sufficed for his meal. He was contented to sleep on the hard bed of the natives of India, on a mat of rice-straw, or on the bare earth, with an anchor-cable, a stone or a block of wood for a pillow. To the sick he gave the mattress, the pillow and the wine, which the viceroy sent him when he labored on the Fishery Coast.

His dress was the plain gown of the clerics of India; it was worn, covered with patches, faded



and torn. With difficulty his friends induced him to accept a new cassock as a gift.

His unpretentious exterior appearance hid the fact that he was the legate of the pope. In his humility he did not reveal his dignity. He declared to the bishop in presenting his credentials, that he would obey him in all things. In the same spirit of humility he associated with priests, wherever he went, thereby winning their hearts; for pride and presumption he hated from his very soul. When Gomez caused him so much worry and care in Goa, Francis was heard to lament more than once: "Oh conceitedness! Oh conceitedness! How much mischief you have caused, you still cause, and shall yet cause!"

The wonderful power which this humble Father exercised over the hearts of even the rudest of men, was largely attributable to his virginal purity. It made him appear like an angel in the midst of a world of vice and sin. In vain his fellow-voyagers watched him on those long journeys; not once did they detect a fault in him.

A tender devotion united him with the chaste Mother of our Lord. He wore her rosary about his neck. Wherever he went, he visited her churches: for hours he knelt before her altars in the still night, completely absorbed in devotion. With a prayer to her he concluded his instruction to the Christians. He bore her image with him to far-off

Japan. The church which he thought of erecting in that country was to bear her name, so that the mariners on their voyage to Japan might commend themselves in storm and distress to the "Star of the Sea."

With a sincere devotion, too, he honored the angels as his friends and protectors. He taught the Christians to commend themselves every night to their guardian angels before retiring. As his patron for the Japanese mission he selected the Archangel Michael, the victor over demons and protector of the Church.

By prayer and fasting, by guarding his senses, by constant mastery of self in big as well as little things, and by severe penance, Xavier preserved the innocence of his heart in the midst of the dangers of a corrupted environment; and the happiness which it bestowed upon his own soul, he endeavored to impart to his fellowmen.

Christ, his Saviour, died on the cross to ransom immortal souls; hence His disciples were urged by their love for Christ to thirst for souls.

In a touching letter which Father Melchior Nunez wrote from Basseyn to his brethren in Portugal, Francis is described thus: "O brethren, what have I not seen in the few days which he [Francis] spent here in Goa! Oh, how his heart is inflamed with love for God! What flames consume him in his love for his fellowmen! With what

zeal he helps the sick and the departed! What pains does he not take to awaken men to grace! Yea, he is the servant of Christ in the noblest work on earth, the justification of the wicked and the sinners. How lovable he is, ever smiling, with a cheerful and happy countenance. He always smiles, yet he never laughs; for his cheerfulness is ever a spiritual joy."

For the love of God the holy padre became everything unto all men.

Father Gaspar once wrote to Ignatius: "I try by every means to edify and win my neighbors. I try to laugh with those who laugh; I sing at times with those who sing; with those who amuse themselves, I amuse myself; and with those who weep, I try to weep. Briefly, in the words of St. Paul, 'I have become all things to all men, in order to win them.' And if I knew that I could be of service to anyone by dancing, I would dance. Thus far the Lord has helped me much in these matters; it may be that they are more conducive to distraction than to collectedness. But I console myself at times with the thought, that I notice something of this in Master Francis, the latchet of whose shoes I am not worthy to loose."

The sick and the leprous, the prisoners and the poor, the helpless and the weak looked up to Father Francis as their helper and friend. He preferred to take up his abode in the vicinity of the sick;

he said Mass for them, preached to them, visited, nursed, and comforted them, procured medicine and food for them, and persuaded them to confess their sins. If a patient happened to be in immediate danger, Xavier would sleep upon a mattress on the floor, beside his bed, so that he might be ready to attend to him at any hour of the night. The poor lepers without the gates of Goa, who were avoided on account of the danger of contagion, soon became his dearest friends.

He regularly visited the prisons, and often begged from door to door to help the poor.

He was a fatherly friend and a fearless protector to his converts. Indefatigably he went from hut to hut, from village to village, unmindful of the tropical heat. Patiently he listened to their disputes and complaints. With holy zeal he espoused the cause of his wards against the attacks of greedy and reckless soldiers, merchants, and officials as well as against the pagan rulers, ready to risk his very life for his fold. He took pains to study their customs and usages, endeavoring to accommodate himself to their customs when this could be done without sin, not wishing to lay a heavier burden upon them than God required. With tireless industry he applied himself to study the language of the countries in which he labored. When called to another field, away from a mission he had just established, he provided for mission-

aries to replace him, never permitting missionaries to abandon their charges, even if death and martyrdom threatened them. He provided alms for the building of churches and the support of teachers. He established schools for the sons of the neophytes, to train them to become catechists and priests of their own people. His letters to Europe were a ringing summons to the holy crusade for the conversion of the heathen.

In his devotions to the native Christians he never forgot the Portuguese. His cheerful temperament rendered him beloved of all. As a nobleman he understood how to associate with the officers and to convert them to God. When the soldiers, feeling abashed because he surprised them at their games, wished to hide the cards, he smiled and encouraged them to continue; for they were men of the world, he said, and not monks. He invited himself to be the guest of sinners; and, having gained their friendship, induced them to marry or to abandon their mistresses, and to make their peace with God by a general confession. Whenever he waited for a chance to sail, while tarrying in the fortresses of the Portuguese, he utilized his time to help souls, to instruct the children, the slaves and the native wives of the Portuguese in the faith, and, in his sermons, to induce the Christians to go to confession and to cultivate the practice of frequent communion.

With grateful love and holy respect Francis regarded his fellow-workers who fought with him under the banner of Christ. The bishop of Goa, venerable with age, the secular priests, the sons of St. Francis and St. Dominic,—were his friends; but above all he befriended his brethren of the Society of Jesus, those “holy souls” whom God had entrusted to him, though unworthy. With paternal love he provided for all, especially for those who carried the cross of Christ far away to Travancore and the Molucca Islands.

And, as he loved Jesus and immortal souls, so he also loved the Society of Jesus. After God, he was indebted to it for his vocation to the apostolate, for his knowledge of Christ, and for the interior happiness which infinitely surpassed all earthly joys; to it, too, he was indebted for his helpers in the fight.

He could never forget his companions of Paris. In all his wanderings he carried as a precious memorial the formula of his own vow together with their signatures. His dreams and thoughts often lingered with the dear companions of that first love which, in his case, never grew old. Anxiously he waited year after year for news from Europe, and when he, “the least son and the most distant exile,” received letters from the brethren, he read them with tears of joy. The reports of the splendid

progress of his beloved Society of Jesus in Europe rejoiced his heart.

The letters from Ignatius, the "father of his soul," were a source of special joy to him. He regarded him with unlimited veneration. He valued his words as very words from heaven; for he was convinced that the Holy Ghost guided Father Ignatius. And this love for Ignatius and his Society, he, as provincial, endeavored to implant in the hearts of his subjects. "Our blessed Father Ignatius"; "the holy Father Ignatius"; "The blessed Father Ignatius,"—these were the appellations he used to designate the general of the Order when he associated with his brethren. To all, collectively and individually, he said: "Brethren, if we were now in the presence of our blessed Father Ignatius, how he would know every one of us, quite different than we know ourselves." When the provincial wished to make something especially impressive, he was wont to say: "This I ask for," "this I recommend," or "this I command by the love, respect, and obedience which we all owe to our blessed Father Ignatius."

The brethren had Father Francis in their midst at the College of St. Paul in Goa only two months before his voyage to China. Yet the impression his example and words made upon them remained indelible. His narrative and fiery addresses rendered

them all enthusiastic for Christ, for the Society of Jesus, and for the great enterprise of the conversion of souls, especially in Japan.

“All the way from Rome to Japan,” thus he often told his brethren in Goa, “there is no nation that manifests a greater inclination for Christianity than the Japanese; in all Asia I have not found a nation that is its equal.”

The reports of Bernardo and Matthew, the two Japanese companions of Father Francis, concerning their native land and the apostolic labors and voyages of Francis, and especially the baptism of the Japanese ambassador and his escort, contributed powerfully to strengthen this enthusiasm for Japan. On the long voyage Francis instructed the ambassador in the faith, and he received the name of Lourenço Pereira in baptism.

In the meantime the day of departure approached.

All would have gladly preferred to go to Japan or China with Francis; but only a few fortunate ones were selected. After a long siege of pneumonia, Domingos Carvalho passed away on the third of April. Father Gago and Brother Alvaro Ferreira, the Chinese, Antonio de Santa Fé, and the Indian servant, Christopher, were chosen to accompany Xavier to China. Antonio had spent eight years at St. Paul's College; he had completed the fourth grammar class and was one of



the most edifying students of the college. He was selected to labor as a catechist and interpreter in China.

For Japan, the provincial chose the brothers Alcaçêua and Duarte da Silva. They were to escort the Japanese ambassador back to his native land, and to present the duke of Bungo with the reply of the viceroy and his gift, an artistically wrought metallic cuirass; then they were to join Torres and Fernandez in Yamaguchi, where they were to study the language and religion of the land. In the event that competent Fathers came from Europe for the universities of Bandu and Meaco, they were to serve them as escorts and interpreters.

Brother Andrew Fernandez, whom Master Gaspar had received into the Society at Ormuz, was commissioned to sail to Europe in spring, to report to Rodriguez and Ignatius on the Indian mission; the two Japanese, Bernardo and Matthew, were to accompany him.

Holy week came. Every evening Father Francis preached to his brethren in the church, and his words inflamed their hearts. Tears flowed copiously as he, in conclusion, urged them to persevere faithfully in their holy vocation with profound humility, and particularly in willing, prompt obedience.

On the evening of Holy Thursday Xavier left St. Paul's with his companions. Only a few of the brethren were permitted to escort him to the ship;

the others, kneeling in adoration before the Blessed Sacrament, commended their voyage to the Lord. They were almost persuaded that their beloved Father went forth to gain a martyr's crown.

On the way Xavier bade farewell to his faithful friend, Cosme Anes.

"When shall we see each other again?" Cosme asked.

"In the valley of Josaphat," was the reply.

Then Francis boarded the vessel. Three days later, on Easter Sunday, anchor was weighed.

Xavier's thoughts traversed the wide ocean to China and beyond, to his dear companions in Rome and Coimbra, to his Father Ignatius, to the days of Montmartre, and to the Holy Land. His heart pulsated as never before in eighteen years with the zest of youth and the joy of action.

Ignatius had despatched a letter to him at Malacca, telling him how he longed to see him once more in this mortal life. Xavier was deeply moved by these words. "The call of obedience lightens all," he wrote to Ignatius from Goa shortly before his departure (Apr. 9, 1552). "All assure me that one can travel from China to Jerusalem. If I discover this to be the truth, I shall write you, how many miles it is and how many months it will take."

## CHAPTER XXXVII

DON ALVARO DE ATHAIDE

(Summer 1552)

IN Cochin the provincial received a letter from the Fishery Coast, in which Father Anriquez described the great prospects which the conversion of the caste of the Chavallakara offered. There were twenty thousand of them, living in the hinterland of Punical. Father Anriquez asked for more help; for he was alone with Brother Ambrose, since Father de Valle, his collaborator, had departed this life but a short time before. Xavier sent him a lay Brother, and promised to send him two more companions after the rainy season.

The vessel, on which Xavier now embarked, sailed around the southern point of Ceylon towards Malacca. Between Sumatra and the Nicobar Islands a violent storm arose. One of the vessels was lost. As the danger increased, the captain issued orders to throw the cargo overboard. But Xavier asked him to desist, assuring him that they would see land before sundown and the storm would subside. Then he released the reli-

quary from his neck, fastened it to the plummet, lowered it into the turbulent sea, and blessed the agitated waves in these words: "In the name of the Father, and of the Son, and of the Holy Ghost, three Persons, one God, have mercy upon me and upon this people." Then he betook himself to his cabin to hear a few confessions. Within two hours the storm ceased and the sea was calm again.

Disquieting apprehensions seized the soul of the Father as they approached Malacca. "Children, Malacca is in great need," he said. His apprehensions were well founded. A contagious pestilence was prevalent in the city when the vessel arrived there at the end of May.

After a splendid reception on the part of Don Pedro and Don Alvaro, the chief sea captain of Malacca, and of Father Perez, Xavier and his companions took up their residence at the little church of Our Lady of the Mount, which the bishop had given to the Society of Jesus. Diogo Pereira had sailed away to the Sunda Islands to procure the necessary cargo of pepper for the voyage to China.

A week after Xavier's arrival, a vessel left for China. To it he entrusted a letter for Pereira at the Straits of Singapore, to apprise him of the happy news of his appointment as ambassador. The legate of the duke of Bungo, Father Gago, Alcaçeuca, Da Silva, and Antonio, the Japanese,

who acted as interpreter, were passengers on this vessel. In the last moment, Xavier destined Gago for Yamaguchi. John, the Japanese, was prepared to wait until the departure of the next group of missionaries, in 1553.

The pestilence had meanwhile spread to the newly arrived mariners. Xavier and his companions attended to the sick indefatigably. Soon the hospital and a number of adjacent houses were crowded with patients; other victims, not so fortunate, were taken to vessels which had been drawn onto the shore.

His head shielded from the tropical sun by a large straw hat, Xavier visited the sick, nursed them, and prepared them for death. On one ship alone the treacherous disease carried off thirty-six victims.

Don Alvaro, too, was abed with the fever. Xavier often visited him and celebrated holy Mass in his house; on several occasions he sent Father Perez. Much depended upon the favor of Don Alvaro; for the sailing vessels were subject to him in his capacity of first captain of the Sea of Malacca.

Did Xavier have any grounds to suspect him? Often he counseled his brethren in Malacca: "Pray for the success of the voyage to China and for Don Alvaro, that he may not hinder the embassy to China."

A week after the departure of the Japanese ambassador, Diogo Pereira arrived at Malacca on the "Santa Cruz." He and his friends had purchased a rich cargo for the voyage. They had spent from forty to fifty thousand *cruzados* for presents for the king of China. In a few days they would set out on their voyage; and, before the close of the next year, peace would be concluded between Portugal and China, China would be opened to the Gospel, Amaro Pereira and his suffering companions released from the terrible prison of Canton; and then he would return with his treasure-laden vessel to Malacca.

But Xavier had scarcely commenced to carry his baggage into the "Santa Cruz," when Don Alvaro placed his hand on the ship. "A Javanese fleet is approaching Malacca," he declared; "the interests of the king require that your ship remain to protect the harbor." He ordered the rudder to be removed and stored in his house.

When, however, ships came from Java, and gave assurance that the Javanese contemplated no attack upon Malacca, the first captain of the sea discarded his mask.

Was it wounded pride which impelled the son of Vasco da Gama to seek to prevent a simple merchant from going as ambassador of Portugal to the mightiest king of the Orient? Or was it base greed which coveted the profits of this jour-

ney? Never, he now publicly declared, would he permit Diogo Pereira to sail as ambassador to the king of China.

Thus the hopes of Xavier and Pereira were shattered at one stroke.

In vain Francis conjured Don Alvaro by the memory of his father not to obstruct so great a work for the glory of God and of Portugal.

In vain Pereira offered to leave a wealthy alms for his soldiers. In vain did the friends of Xavier exert their influence.

Xavier now approached Francis Alvarez, licentiate and royal administrator, to whom Don Pedro, incensed at the conduct of his brother, had transferred the captaincy of the city, and requested him to issue a command that the orders of the viceroy to send Diogo Pereira as ambassador to China, be executed.

But Don Alvaro had his soldiers guard the rudder; he threatened to use force; and since he was to be captain of the town for the ensuing three years, no one dared to obey the commands of the licentiate.

Xavier now attempted another means. If Don Alvaro prevented the embassy from reaching China, he also prevented Francis from entering China. Xavier was a papal legate. Whoever hindered a papal legate in the performance of his office, fell under the ban of the Church. In his

humility Xavier had revealed his dignity only to the bishop of Goa. Don Alvaro was ignorant of this fact, as well as of the penal laws of the Church. It was incumbent upon the pastor, therefore, to instruct Alvaro in these matters. The papal brief which appointed Xavier a legate was in Goa. But the written declaration of Francis, the commendatory letter of the bishop to the king of China, and the diploma which appointed Pereira were sufficient evidence. Accompanied by Perez and the licentiate, the pastor went to Alvaro.

They were received by the latter with frigid formality. All representations of the pastor went unheeded.

“Let him first show me the papal brief appointing him a legate,” was his reply.

When, however, the licentiate mentioned the commission of the viceroy, which he, Alvarez, had to execute in his capacity of captain of the city; and when he warned Don Alvaro of the consequences of his insubordination, the latter jumped from his chair, spat on the floor, and exclaimed excitedly: “That much I care about the orders of the king.”

He now unloosed a torrent of imprecations against Father Francis, which could be heard through the open window in the street; and he denounced Francis as the most depraved of



men, a hypocrite, and a forger of papal briefs.

Thus the last attempt also terminated in failure.

Xavier's sojourn in Malacca became a torture. The hatred of Don Alvaro spread to his servants. They called Francis an inebriate, a seducer, and a hypocrite. He dared scarcely appear in public without being insulted. Often he remarked to Father Perez: "Never in all my life have I been persecuted like this, not even among the pagans and Mohammedans." But he never permitted himself to be carried off by impatience.

He was grateful to God for everything; and daily said Mass for the conversion of Don Alvaro, whom he pitied.

"God," Francis often said to his friends, "will punish him in his goods, health, and honor."

He felt the sufferings of others more keenly than his own. Pereira and his friends were ruined as a consequence of Alvaro's conduct. It was martyrdom for Xavier's sensitive heart to see the people coming to him in tears and despair, without being able to help them. The repressed sorrow of Pereira pained him even more.

Finally he could no longer bear the suspense. On June 25th he confided to Pereira that he would take refuge on his ship.

At the end of June three vessels arrived at Malacca from the Molucca Islands. They brought

Bernaldin de Souza, the former captain of Ternate, and a passenger, whose arrival was a great surprise to Xavier,—Father Juan de Beira.

Beira had taken leave of Francis in Malacca five years before. He was able to tell his provincial many things about his apostolic labors, sufferings, and joys; about his voyages along the coast in the heat of the tropical sun; his three shipwrecks; his hunger and thirst and the treacherous fever; the faithlessness of Hairoen, who would not allow his son to be baptized. He told about the renegades who had sold him to his enemies, the persecutions conducted by the Mohammedans and the vacillation of the Christians; how the populous city of Tolo, tired of persecution, finally submitted to Gilolo and apostatized from Christianity; and how God's judgment was visited upon the city. The rice-fields dried up, the drinking water became salty, and the pestilences broke out. At length, the haughty city surrendered after a fleet of Portuguese vessels, allied with the vessels of Ternate, appeared in the harbor and a volcanic eruption simultaneously rained ashes and fire upon the inhabitants. The apostates now opened their eyes. When Beira returned to Tolo a few days later, he received the contrite renegades back into the Church, fifteen thousand in one week.

And when Gilolo, the principal fortress of the Mohammedans, surrendered to Bernaldin de Souza

in the following March, 1551, after a siege of three months, the power of Islam in Moro was broken. The last of the apostatized villages, whose reclamation Xavier had once attempted in vain, now also returned. Delegations pleading for missionaries were sent by the neighboring islands and even by the great country of the four Papuan kings. For this reason Beira's advent was a ray of light in Xavier's dark night of suffering. Bernaldin de Souza was incensed at the procedure of Don Alvaro. He pleaded with him in behalf of Francis and Pereira, but his petition went unheeded. The first captain of the Sea of Malacca finally yielded on one point: the "Santa Cruz" might sail to China with its cargo, and Xavier might go along, but under a captain of his (Alvaro's) own choosing and with twenty-five of his men. Pereira, however, had to remain behind, though he might send along an agent to negotiate the sale of his wares.

The ambassadorial voyage, which was intended to open China, was thereby prevented.

But Xavier was resolved to sail and to attain his objectives without the embassy.

Under these circumstances Pereira did his utmost for his friend. He ordered his agent to provide for Francis and his companions as best he could.

The departure of Xavier from Malacca was sad.

“God will provide for you and your children,” he said to Pereira on leaving.

Father Perez was sick in bed, stricken with the fever.

“Remain with me until I die,” he pleaded with Xavier; but the latter comforted him by assuring him of his recovery.

After he had procured a certain medicine for the fever-stricken Alvaro Ferreira, Francis embarked with Antonio and Christopher. It was the middle of July when the “Santa Cruz” sailed from Malacca. The presents for the king of China were left behind in the city to await more auspicious times.

From the Straits of Singapore, Xavier addressed a farewell letter to Perez, Beira, John the Japanese, and Pereira. He requested John to convey greetings to Pablo in Kagoshima, upon his return to Japan in the coming year; Pereira he thanked once more for all his love, and pleaded with him to seek strength and consolation in the reception of the sacraments. If God should prevent his entrance into China, he intended to return on the first vessel to Malacca and Cochin, to demand the accomplishment of the embassy.

He also sent letters to the viceroy, the king of Portugal, the bishop of Goa, and Master Gaspar. To the viceroy and the king he recommended the erection of a factory in China, that in this wise

the country might be opened to Christianity. He requested the bishop to forward to him at Malacca, an official confirmation of his appointment as papal legate, and to command the pastor of that place to pronounce public excommunication against Don Alvaro, so that this blind man might realize his sin and no longer obstruct missionaries in their voyages to Japan or China.

To Gaspar he wrote: "Master Gaspar, you cannot believe how I was persecuted in Malacca. I am now sailing to the Islands of Canton, abandoned by every human assistance, hoping that a wild Mohammedan or pagan may convey me to the mainland of China; for Don Alvaro has prevented the passage which I had been promised."

## CHAPTER XXXVIII

### XAVIER'S LAST VOYAGE

(Autumn and Winter 1552)

THE voyage from Singapore to China proceeded under favorable winds. But Xavier's two companions, Ferreira and Antonio, who were mortally sick, were a source of great care and worry to him. There were many other sick passengers on the ship, both Christians and Mohammedans. He aided them as best he could, sharing with them the major portion of his food.

At the end of August the lonely Islands of Canton were sighted. The "Santa Cruz" anchored at Sancian, the rendezvous of the Portuguese and Chinese merchants. Many Portuguese sailing vessels were anchored in this sheltering bay. A row of huts, crudely constructed out of straw and branches, dotted the strand at the foot of a woody hill. Here the merchants of Portugal were wont to live during their sojourn in Sancian.

Xavier was welcomed by them amid great rejoicing. George Alvarez, an old acquaintance and friend, accorded the new arrivals a hospitable re-

ception in his hut. He made it a point of honor to provide well for his guests as long as they tarried on the island. At Xavier's request a little church was built of twigs and straw, halfway up the hill. Within two days it was completed, and the first Mass was celebrated in it on September fourth, which was a Sunday.

Without delay Xavier resumed his apostolic labors among the Portuguese and their slaves and baptized several Mohammedan sailors.

How to effect an entrance into China, whose blue mountain ridges were but two miles away, was Xavier's chief concern. To the north, beyond the Islands, was the mouth of the Canton river; in the background, about thirty miles from Sancian, lay the city of Canton, the great trading center, where Amaro Pereira and his companions suffered harsh imprisonment. Thence came the Chinese merchants, prominent, dignified, and intelligent people, conveyed in their junks, to exchange their silken goods, lacquered wares and porcelain for the pepper, spices, aloe-wood and other goods offered by the Portuguese.

Xavier established connections with them. Antonio, the Chinaman, was scarcely of any help to him, as he had forgotten his Chinese in Goa. In his place he found another interpreter, named Lopez, a former slave, who volunteered to go to China with him.

Francis at first gained the confidence of the Chinese merchants by discussing with them indifferent matters, such as natural science and philosophy. Relative to the possibility of entering China, some held out hopes for him; others asserted its impossibility. The king of China threatened to visit the direst penalties upon anyone who tried to smuggle a foreigner into that country.

At length a Chinaman was found who signified his willingness to risk his head for twenty bokars of pepper in the value of two hundred *cruzados*. This volunteer had aided Manuel de Chaves, a Portuguese, whom Xavier had met in Sancian, to escape from prison in Canton.

In a small sailing craft, accompanied only by his son and a few trusty servants, he offered to row Francis and his companions to Canton, where he would keep them in his house from three to four days, when on a dark morning he would bring them together with their books and other goods to the gate of the city. From thence Xavier was to proceed to the viceroy with the letter of the bishop to the king of China, and to declare unto the latter that he and his companions were sent to proclaim the religion of the true God.

The Chinese friend of Xavier did not conceal from him the great hazards of this enterprise.



Once the merchant was in possession of his money, who would guarantee that he would not force his dangerous passengers to disembark midway on a desert island or drown them in the sea? And even if they came to Canton, were they not threatened with imprisonment and tortures on the part of the authorities?

But another and far greater danger, unknown to his pagan friends, arose before the soul of Xavier,—namely, the danger of losing trust in God's mercy and omnipotence, which had inspired him with the resolve to preach the Gospel to the pagans; and the danger of losing his own soul; for did not Christ say: "He that loveth his life shall lose it"? And: "No man putting his hand to the plough, and looking back, is fit for the kingdom of God"?

He was resolved to risk his life. If, however, the merchant failed to keep his word, a second way was open to Francis, in the event that he did not prefer to return to India. Diogo Vaz de Aragão, formerly stationed at the court of the duke of Bungo, had purchased a junk in Sancian and intended to spend the winter in Siam. From this place an embassy annually went to the king of China in Peking. Perhaps he could effect an entrance into the forbidden country by joining them.

Thus he wrote to Perez and Pereira as the ship

of Gaspar Mendez sailed for Malacca on the twenty-fifth of October. At the same time he ordered Perez and his companions to leave Malacca and to proceed to India because no successful missionary activity could be unfolded under the government of Don Alvaro.

The ship bearing Xavier's letter had set sail when the Chinese merchant came to take him to Canton. At the same time he received news that as a consequence of a great catastrophe, some more Portuguese had fallen into the hands of the Chinese authorities, and were now prisoners. Among these was Xavier's particular friend, Pereira de Miranda, who had rendered him so many favors in Hirado. This was an additional reason for Francis to risk everything in order to get to China and achieve the liberation of his imprisoned fellow-nationals.

But now the difficulties began to multiply. Manoel de Chaves depicted to his Portuguese friends, the horrors of the prisons of Canton, which he himself had experienced:—how thousands of the prisoners were herded together in filthy dungeons, how their feet were forced into large wooden blocks at night, which rendered it impossible for them to stand or sit; how they were beaten on the slightest pretext until they collapsed, half-dead, streaming with blood; and how heavy iron doors, high walls and strict guards prevented escape.

Alvaro Ferreira, who had scarcely recovered his health, lost courage. He was not a soldier such as the Society of Jesus needed.

And Lopez, the interpreter, too, became a deserter in this decisive hour.

Nevertheless, Xavier was determined to go, without brethren, without an interpreter; alone with Christopher, his Indian servant, and Antonio, the Chinaman.

When he appeared before the first captain of the Portuguese, to obtain his permission and to bid him farewell, the latter bade him defer his journey to the mainland until the commercial transactions had been concluded and the Portuguese ships had sailed away; lest at Xavier's being discovered in Canton, the Chinese authorities might attack the Portuguese vessels out of revenge.

Thus he was constrained once more to delay his voyage. The ships were to leave in the middle of November. On the nineteenth of November the Chinaman, whose reward in the meantime had been increased to three hundred and fifty-three *crúzados*' worth of pepper, was to come and get Xavier.

On the thirteenth of November the Portuguese burnt their huts and sailed towards the south. They took the last correspondence of Xavier along with them, and also Alvaro Ferreira.

“I have dismissed Ferreira.” Xavier wrote to Perez; “for he is not qualified for the Society. The interpreter, of whom I wrote to you, deserted out of fear. And thus we go forth alone with the help of God, Antonio, Christopher, and I. Pray for us; for we are in the greatest danger of being captured. One thought, however, is our consolation: Far better to be captured out of love for God, than to be free and fleeing from the sufferings of the cross.”

Xavier sent farewell greetings also to Diogo Pereira. “If the religion of our Lord Jesus Christ is proclaimed in China, it will happen because of you, and you shall have the glory and the renown of this holy work in this life and in the next; and they who shall be converted to Christianity there, and the Fathers who shall go thither to serve God, shall ever be under obligation to commend you to God in their prayers.”

Xavier’s resolve was now firm. If the attempt to advance to Canton proved unsuccessful this year, he would spend the winter in Siam, and return the following year to renew his attempt. If Pereira sailed for China the next year as ambassador of Portugal, he would meet him in one of the two places, either in a prison at Canton, or at the court of the king of China at Peking. He was certain that the Chinaman would come in eight

days; the big profits of the promised pepper were bound to bring him.

Slowly the big sail of the junk which bore this last letter southward disappeared on the distant horizon. Chaves sailed on it to Malacca, freed from the tortures of the prison of Canton. Xavier was extremely composed. He would send his challenge to Malacca a month later with the "Santa Cruz." The Father who was to accompany Pereira next year, could bring it back to China along with other things. Until then he would have to forego the celebration of holy Mass out of love for Jesus.

Alvarez, Xavier's host, had suddenly sailed away, without a word to Francis, perhaps because his heart was heavy.

Sancian now was lonely and quiet. The junk of Diogo Vaz de Aragão lay at anchor in the harbor; the "Santa Cruz" occupied the northern side of the bay.

Xavier was now alone with Antonio and Christopher, near the abandoned little church.

A cold wind blew from the north. Hunger made its appearance. More than once Xavier had to send the faithful Antonio to beg bread of the Portuguese.

On the nineteenth of November the Chinaman was due to come. Daily, hourly, Xavier scanned the horizon with great anxiety to catch a glimpse

of him. But the nineteenth, the twentieth, and the twenty-first came and went, and still the Chinaman did not appear.

Francis took ill. It was Monday morning. At the advice of Antonio, he permitted himself to be rowed over to Pereira's ship; where he could be better cared for; for they suffered hunger on land.

But the swaying of the boat made the condition of the patient worse. He returned the next morning to his two companions on the strand with a pair of warm trousers under his arm as a protection against the cold, and a few almonds in his sleeve to appease his hunger. His face, however, was flushed with a violent fever.

Seeing his miserable condition, Diogo Vaz de Aragão took him into his hut to nurse him. He bled the patient on this and on the following day, but without improving his condition.

Francis now experienced a loss of appetite and pains in his chest. The fever steadily increased. But the patient lay quiet and resigned. No request, no complaint, crossed his parched lips. His fever-racked mind wandered. His countenance, nevertheless, appeared cheerful. With eyes raised toward heaven, Francis talked aloud with fervent zeal, as though he wanted to preach, in the different languages he knew, five and six hours consecutively, on this and the following day.

Was it Tamulic, Malayan, or Japanese that he spoke, or was it Basque, the language of his native land?

Antonio, who watched him, repeatedly heard him ejaculate in Latin: "Jesus, Son of David, have mercy on me!" He constantly pronounced the name of Jesus.

On the second Sunday, the eighth day of his illness, Francis lost consciousness. Sweet dialogues with the three Divine Persons and his beloved heavenly Mother engaged his lucid moments; often he repeated the words: "Jesus, Son of David, have mercy on me! Virgin, Mother of God, remember me!" He continued in this condition on this and the following day.

Suddenly he regained consciousness and, as he looked upon Christopher, the Indian servant, he was filled with anguish.

"O unfortunate man! O unfortunate man! O unfortunate man!" he repeated three times.

No one grasped the significance of these words. Did Xavier have a vision of how Christopher later on went astray, and how he was summoned before God's judgment seat in the state of sin, the victim of a musket-shot?

Xavier's condition grew worse during the night from Friday to Saturday. Antonio, seeing that the end was near, resolved to keep vigil during the night. An icy cold wind blew through the crevices

of the hut, as Francis lay there, motionless and resigned, his eyes fixed on the crucifix that Antonio had brought him.

Midnight passed. At dawn the faithful Chinaman lighted the blessed candle for the dying, and put it into Xavier's hand. And thus Master Father Francis died in the Lord, the name of Jesus on his lips, without a death struggle.

Celestial peace illumined the roseate countenance of the departed. Surely his soul had entered into the eternal mansions. It was two hours after midnight, Saturday morning, the third day of December, 1552.



## CHAPTER XXXIX

### THE TRANSFIGURATION

(1552-1554)

NEXT morning, as soon as the Portuguese who lived in the neighborhood, had been apprised of the death of Francis by Antonio, they assembled in his hut, filled with sadness. Francis lay on his mat, apparently asleep; not a sign of death lingered on the cheerful and ruddy countenance. Antonio sailed down the bay to the "Santa Cruz" to procure the necessaries for the burial.

The news of the sudden and unexpected death of Xavier filled his friends with profound sadness, and some returned with the Chinaman to view the corpse. While they gave expression to their astonishment at the ruddy complexion of the dead man, and while Antonio prepared the body for interment, he recalled that it was customary in his native China to bury the dead in wooden coffins. He suggested that Xavier's body be thus buried.

All favored the plan, and Diogo Vaz undertook to construct the coffin. He completed his task on

the next day, which was a Sunday. Assisted by two mulattoes, Antonio placed the corpse, attired in priestly vestments, in the coffin and carried it into the boat. On the north side of the bay, where the huts of the passengers of the "Santa Cruz" were situated, the ground was better adapted for burial. Thither he sailed with the two mulattoes.

Midway up the slope they dug a deep hole. With the aid of a Portuguese they fetched four large sacks of lime, which they poured into the coffin. Thus they interred their departed Father. Antonio, the two mulattoes, and the Portuguese were the only ones present at the burial; for it was bitter cold, and the others did not dare to venture forth.

Antonio rolled a large stone upon the grave, so that the brethren of Master Father Francis might discover it on revisiting the island.

After Xavier's death the "Santa Cruz" lay before Sancian for two and a half months. When the time of departure arrived, Antonio went to the captain and said: "Sir, shall the body of the blessed Master Father Francis, so holy a man, as you know, remain buried here?"

The captain despatched a Portuguese to open the grave and note the condition of the corpse. If it could be moved, he would take it to Malacca. To his surprise the body of Francis was found as completely preserved as though he had just died.

He cut off a piece of flesh, about the size of a finger, from the knee, and brought it to the captain to convince him of the miracle.

The latter praised God and ordered the body to be brought on board. It diffused a fragrant odor; an odor—so the people thought—of myrrh, musk, or benzoin. On February 17th, the “Santa Cruz” weighed anchor with its precious treasure.

On the twenty-second of March the ship arrived at Malacca. Diogo Pereira was informed of the arrival of his departed friend by a boat that had sailed ahead. He rapidly prepared everything for the reception. As the day was far advanced, they carried the corpse into a house near the bridge.

On the morrow the coffin was opened, and Pereira could behold the features of his honored Father and convince himself of their wonderful state of preservation.

They enveloped the body in a white cloth and in solemn procession and with many a tear bore it on a bier into the little church of “Our Lady of the Mount.” The priests, the brethren of the Misericordia Confraternity, the officials of the town, Diogo Pereira, all other friends of Francis, and the whole populace participated, carrying crucifixes and banners and many lighted candles. Even the pagans were represented.

Only one person was missing—Don Alvaro, the

captain. As the procession passed his house, he was playing a game of backgammon with the judge, a "neo-Christian"; and gazed disdainfully at the procession.

The holy padre was buried in the middle of the choir of the church, without a coffin, enveloped only in a death-shroud, after the custom of Malacca. On the self-same day the great mortality ceased, as if by a miracle, and the famine came to an end.

Two months later Father Beira returned from India with three young missionaries. He had heard of the demise of Francis in Cochin. In Malacca the people told him how miraculously the body was preserved. He did not care to proceed to the Molucca Islands without seeing once more the holy countenance of Francis. In the night before he sailed, on Assumption Day, he had the grave secretly opened. The body was still preserved from corruption. This he deemed to be a sign from heaven. He commanded that the corpse be placed in a coffin and exhibited in a house, until the ships would sail back to India, when Brother Manuel de Tavora was commissioned to bring the body to Goa.

In December, 1553, Tavora sailed for India with the precious treasure in the ship of Lope de Noronha. It was placed in a cabin, which was converted into a chapel specifically for this occa-

sion. Candles and incense were constantly burning before the coffin, which was enveloped in silk.

In Cochin, Father Perez, who had sailed from Malacca, arrived with the other brethren and a large crowd of people to view the padre's remains.

At Bhatkal, Father Melchior Nunez, the rector of Goa, sailed in a well-manned row-boat, equipped with sails, to meet the ship; for Father Gaspar had died soon after Francis, and Nunez had succeeded him. He was accompanied by the young Manuel Teixeira and two other brethren, four or five orphan boys of St. Paul's College, and Fernan Mendez Pinto, Xavier's former friend. They were commissioned by the viceroy to bring the body to Goa.

In the little church of Ribandar, which was half an hour's distance from Goa, they spent the night, and opened the coffin. At the sight of the preserved body, Father Nunez was forced to think of the verse of the psalm: "He hath made a remembrance of his wonderful works, being a merciful and gracious Lord." It was still the selfsame Father Francis, just as he had taken leave of his brethren two years before in St. Paul's College, only the nose had been crushed in at the burial in Malacca, and the lime had blackened the skin.

The next morning, March the fifteenth, the Friday of Passion Week, the solemn entrance into Goa took place. The viceroy wished to receive the

great man, now dead, as one of the blessed of heaven amid the peal of festive chimes; and only with great effort the brethren of Xavier persuaded him to let the funeral bells toll instead.

In slow, solemn procession the funeral party ascended the Mandovi River. The coffin, which occupied the center of the deck, was covered with costly brocade and surrounded by lighted candles. Before the ship reached Goa, Diogo Pereira with his companions came to meet it with lighted candles; and after he had boarded the vessel he bowed over his dead friend, shedding hot tears, and kissed and embraced him as if he were still alive.

All the bells began to ring as the funeral cortège approached the landing place of Goa. The viceroy, the entire nobility, the clergy, and a countless multitude of people were assembled on the shore. So great was the desire of the people to view the remains that many leaped into the river without fear of the crocodiles, in order to touch with their hands the coffin or at least the boat. When they landed, the viceroy was obliged to restore order; for everybody crowded around to kiss the coffin.

The procession commenced. Ninety students of the College of St. Paul, arrayed in white, with wreaths adorning their heads and bearing palm twigs in their hands, followed the cross. They were succeeded by the brethren of the Miseri-

cordia, vested in their blue gowns and carrying the banner of their confraternity. Then came the clergy with the parish crosses; then the cathedral chapter (Xavier's friend, the bishop, had died in the preceding year). Now followed the holy remains, enveloped in costly brocade, borne by Xavier's brethren, with two priests swinging silver censers at each side. Behind these walked the viceroy with his court and the entire nobility. The whole city had assembled to witness the funeral procession, which was able to wend its way through the crowded streets only with great difficulty.

Between five and six thousand persons participated in the solemn obsequies in the church of St. Paul's College. In compliance with repeated demands, the body was exhibited to the people, who were deeply moved at sight of its wonderful preservation. With profound veneration they kissed the feet of the holy padre, touched the body with their rosaries, wept, struck their breasts, and prayed for forgiveness of their sins; and, if the Fathers had not stationed a guard, the populace would have cut up the body for relics.

For three days the people had to be permitted to view the remains. On Friday, the cathedral chapter sang the solemn high Mass of the Holy Cross, in commemoration of the departed missionary. On Saturday, the sons of St. Francis, the

faithful friends of Xavier, came to chant the Mass of the Blessed Virgin for him. With them came John d'Eiro in the humble garb of the Poor Man of Assisi. Kneeling at the bier of his whilom friend, he wept.

It was possible to inter the holy body only in the course of the night from Sunday to Monday. His brethren buried him in a crypt in the choir of the church on the gospel side.

Later on the holy body was transferred to the church of the Bom Jesus in Goa. There the body rests in a magnificent silver shrine. Thousands upon thousands from all the countries of Asia make pilgrimages to his grave, to kiss reverently the feet of their beloved Father, which wandered so many thousands of miles to bring them the boon of the true faith.

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St. Francis labored but ten years in the Orient, and of these scarcely five were actually spent among the new converts; the balance of his time was consumed in arduous voyages at sea, and endless waiting in the Portuguese settlements until the next opportunity to sail presented itself.

But in this brief span of time, spent in indefatigable labors for the salvation of souls, Francis Xavier became the Apostle of India and Japan, the great prototype of modern missionaries and



the founder of the Jesuit missions in Asia, whose splendid development after his death is a result of his work.

He explored the field from the Cape of Good Hope to the distant Molucca Islands and the newly discovered Japan. By his deeds and his marvellous letters, he inspired his brethren in Europe to extend the work of the missions, thus winning soldiers for the holy warfare. By his holy example he inspired his companions to sacrifice themselves heroically for the salvation of souls. His counsels were replete with prudence. Like an experienced field-marshal he stationed his soldiers at the most important posts. He was the first to open Travancore and Japan to the Christian faith. The establishment of the mission on the Fishery Coast, in Amboyna, among the Uliasser and on the Islands of Moro is practically his work. He alone baptized fifteen hundred converts in Travancore, and a few thousand more on the Fishery Coasts and in the Islands of Molucca.

In behalf of his Order, he took over the College of St. Paul in Goa, the first mission-seminary in the East. By establishing schools in the Portuguese colonies of Basseyn, Thana, Cochin, Quilon, Malacca, and Ternate, he provided for the Christian education of youth. At his death, Goa, Ormuz, Basseyn, Thana, Cochin, Quilon, San Thomé, Malacca, and Ternate were in charge of the Jes-

uit Fathers, becoming as a consequence the foci of Christian life in the hitherto sadly neglected Portuguese settlements.

He prompted the creation of a native Christian literature on the Fishery Coast and in Japan; he labored for the education of native catechists and priests. By means of regular reports to his superiors he provided the necessary contact of the missionaries with each other and with their headquarters at home. By exact co-ordination and military discipline he converted his mission into a powerful organization.

The Christians to whom Francis brought the Gospel never forgot him. A few years after Xavier's death, the Mohammedans persecuted the Christians of Amboyna with terrible cruelty, in order to coerce them into apostasy. But fearlessly Manuel, the chieftain of Hative, who had once accompanied Xavier, held aloft the banner of Christ in defiance of the superior forces of the Mohammedans, and this without the assistance of Portuguese or missionaries. When asked later on: "What gave you such heroic courage during all these years?"—Manuel replied: "I am a poor son of the forests of Amboyna, unable to explain what constitutes a Christian, and what God is; but one thing I know, for Father Francis has taught me, that it is good to die for Jesus Christ."

When, in 1561, a lay Brother visited the castle

of Ichiku in Japan, the Christian inhabitants still treasured the memory of Francis Xavier and loyally adhered to the religious practices which he taught them. In Kagoshima the old bonze, Nenjitsu, at once called upon the Brother, and inquired after Francis, who had once been his friend; he was seized with sorrow when he learned that Francis had died nine years before. Mary, the daughter of the host, whom Francis himself had baptized, was the only surviving Christian of the city when the Brother made his last visit to Kagoshima, in 1583; and as she desired to be buried with Christian rites, the superior of the mission had her conveyed to Nagasaki, where she died a holy death.

When the Christians of Yamaguchi, after twenty-five years of persecution, sent a written petition for a priest, they referred to the fact that they had nearly all been baptized by Father Francis and Father Torres. When, in the year 1587, a great persecution swept Japan, the Christians of Meaco, some of whom had known Francis personally, addressed to their missionaries a splendid letter which revealed their heroic fortitude and their readiness to die. "Great were the reverses thus far," they wrote, "and only as a light in the wind and a bark on the stormy sea, one Christian congregation has been able to survive through the merits of Master Father Francis.

We hope that it will continue to survive through his intercession with God.”

Otomo Yoshishige, the duke of Bungo, could never forget the holy padre. When, in 1578, he became a Christian, he selected the name of Francis to honor the memory of Francis Xavier. In a letter he pleaded with Rome for the beatification of Francis; and, in the last nine years of Otomo's life his example and words were instrumental in converting seventy thousand of his subjects to Christianity.

But when, a hundred years after the death of St. Francis, the Dutch came, expelling the Catholic priests from the Fishery Coasts, and bringing a preacher with the avowed purpose of converting the Paravas to Calvinism, the king of the pearl-fishers answered the heretical missionary thus: “You say, your religion is better than the religion which our great padre taught us. Well, then, you must perform more miracles than he. Resurrect at least a dozen dead persons; for Xavier has restored to life five or six here; heal all our sick, increase the number of fishes in our sea; and then we shall see what answer we shall give you.”

The Paravas, like their neighbors on the Island of Macua, have remained Catholic to the present time; and they still proudly call themselves the children of St. Francis Xavier.

The petition of the duke of Bungo for the beatification of Father Francis was granted. In 1619 Francis Xavier was beatified; three years later he and Ignatius of Loyola were enrolled among the saints. In 1748 Pope Benedict XIV solemnly declared St. Francis patron of the Orient, from the Cape of Good Hope to China and Japan. Finally, in 1904, Pope Pius X proclaimed him patron of the Society for the Propagation of the Faith.

In the hearts of the faithful throughout the world Father Francis lives on as the great Saint Francis Xavier; and to-day still his luminous example inspires thousands to sacrifice everything for the love of Jesus Christ and the salvation of immortal souls, and to assist in the fulfillment of the last great wish of the Saviour: "Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."



## INDEX

- Abyssinia, 248  
Achin, 129  
Achinese, 163-170, 200  
Albuquerque, Affonso d', 77  
Albuquerque, Friar Juan de,  
O. F. M., 80, 84  
Alcaceuca, Pedro de, S. J.,  
275, 278  
Alcala, 164  
Alfurus, 142, 149  
Almeirim, 56, 60  
Alvarez, Francis, 281  
Alvarez, George, 173, 175, 288,  
295  
Amador, the Malabar, 198, 219  
Amboyna, 80, 82, 135, 137, 138,  
139-148, 149-151, 159, 160,  
161, 163, 165, 185, 195, 250,  
307, 308  
Ambros, S. J., 277  
Amida, 233  
Ancona, 36  
Anes, Cosme, 88, 92, 184, 185,  
192, 197, 276  
Anna, Xavier's sister, 5  
Anjiro (see Pablo de Santa  
Fé)  
Anriquez, Anrique, S. J., 181,  
182, 190, 191, 250, 252,  
253, 277  
Antonio de Santa Fé, 274  
Antonio (the Chinese), 293-  
300  
Antonio (the Japanese), 217,  
219, 240, 241, 278, 286,  
288  
Aragon River, 2, 3  
Araujo, John de, 141, 150, 151,  
166  
Arias, Mase, 36, 37  
Artiaga, John de, 107, 110, 126,  
127, 172  
Athaide, Alvaro d', 247, 277-  
287, 292, 301  
Athaide, Pedro d', 247, 278,  
281  
Augustinians, 143  
Avan, 201  
Azpeitia, 54  
Azpilcueta, Juan de, 3, 4  
Azpilcueta, Maria de, 4, 8, 14  
Azpilcueta, Martin de, 9  
Azpilcueta Castle, 9  
Bagnorea, 50  
Banda, 135, 136, 138, 140, 161  
Bandu, 210, 234, 254, 275  
Barbara College, 12, 13, 15, 17,  
45  
Barbudo, John, 127  
Barcelona, 164  
Basle, 35  
Basseyn, 77, 78, 80, 118, 177,  
178, 186, 194, 196, 238,  
250, 257, 268, 307,  
Batjan, 136, 148, 149

- Baztan, 8  
 Beira, Juan de, S. J., 134,  
 135, 145, 163, 249, 284, 285,  
 286, 302  
 Bembar, 181, 191  
 Benedict XIV, 311  
 Bengal, 129  
 Bernard, St., 225  
 Bernardo (the Japanese), 217,  
 219, 226, 227, 236, 241,  
 263, 274, 275  
 Bethlehem, 38  
 Bhatkal, 303  
 Bintang, 168, 244  
 Bisnaga, 76, 82  
 Bobadilla, Nicholas Anton de,  
 S. J., 21, 37, 39, 40, 41,  
 48-50  
 Bologna, 11, 39, 40, 53  
 Borneo, 135  
 Bozen, 34  
 Bravo, John, S. J., 202  
 Brazil, 58  
 Brescia, 53  
 Broet, Paschasius, S. J., 32,  
 46, 48  
 Bungo, 236, 237, 239, 241, 242,  
 252, 253, 273, 291, 311  
 Burgos, 56  
  
 Cabral, George, 239  
 Calvin, John, 17, 29, 30  
 Cambaya, 78, 161  
 Camboja, 172, 206  
 Cannanore, 77, 80, 82, 92  
 Canton, 207, 208, 244, 245, 280,  
 287, 288-294  
 Carea, 113  
 Carthusians, 18, 32  
 Carvalho, Andrew, S. J., 193  
 Carvalho, Domingos, S. J.,  
 213, 257, 274  
 Carvalho, Raphael, 151  
 Casalini, Jerome, 39, 40  
 Castanheiro, Count, 62  
 Castro, Alfons de, S. J., 184,  
 198, 199, 201, 249  
 Castro, John de, 134, 158, 164,  
 178, 186  
 Celebes, 137, 149, 150, 202  
 Ceylon, 77, 93, 99, 105, 117-  
 123, 126, 127, 135, 161,  
 171, 178, 179, 252, 253,  
 277  
 Chale, 77, 80, 92, 193, 196  
 Champa, 172, 206  
 Charles V, 9, 32  
 Chaul, 77, 80, 118  
 Chawa, 156  
 Chavalakara, 277  
 Chaves, Manuel de, 290, 292,  
 295  
 China, 138, 139, 172-174, 180,  
 186, 195, 205, 206, 207,  
 229, 231, 243-247, 254, 258,  
 273, 276, 278-298, 311  
 Chin-Cheo, 208, 243  
 Christopher (the Malabar),  
 274, 286, 293-294, 295,  
 297  
 Cipriano, Alfons, S. J., 181,  
 182, 192, 197  
 Ciudad Rodrigo, 56  
 Cochin, 77, 80, 82, 90, 91-93,  
 107, 110, 116-119, 172, 176,  
 184, 189, 192-196, 199, 239,  
 251-253, 255, 277, 286, 302,  
 303, 307  
 Cochin-China, 172, 206, 307  
 Codure, John, S. J., 32, 37, 40,  
 48



- Coelho, Francisco, 107, 126,  
128, 180, 182
- Coelho, Gaspar, 124, 125
- Coimbra, 63, 164, 192, 193, 276
- Cologne, 134, 164
- Colombo, 77, 80, 105
- Columbus, Christopher, 1
- Comorin, Cape, 90-95, 106, 109,  
111-114, 163, 172, 179, 180,  
181, 189, 196, 202, 237, 253
- Congo, 58
- Constantinople, 251
- Constance, 35
- Cordova, 198
- Cotta, 77, 178, 252
- Cranganore, 77, 80, 83, 92, 93
- Criminale, Antonio, S. J., 134,  
135, 180, 182, 190, 238
- Dainichi, 210, 214, 230-233
- David, king of Abyssinia  
(Prester John), 63, 71, 76,  
139
- Diaz, Antonio, 244
- Diaz, Domingos, 201, 213
- Diaz, Pereira, Ruy, 140
- Diogo de Borba, 88, 92, 105,  
106, 165
- Dionysius, St., 23, 24
- Diu, 77, 78, 80, 161, 164, 194,  
258
- Dominic, St., 39
- Dormans-Beauvais college, 16,  
20
- Durao, Francis, S. J., 261
- Ebro, 7, 56
- Eiro, John d', 127, 128, 130,  
133, 138, 140, 141, 147,  
151, 161, 162, 165, 172,  
302
- El Real, 6, 10
- Emmanuel the Great, 57, 59
- Evora, 63
- Faber, Bl. Peter, S. J., 14-16,  
19-21, 23, 32, 38, 42, 45,  
46, 48, 51, 53, 134, 170,  
180
- Feldkirch, 35
- Ferdinand the Catholic, 10
- Fernandez, Andrew, S. J., 275
- Fernandez, Gonzalo, 172
- Fernandez, Juan, S. J., 189,  
198, 214, 218, 220, 221,  
222, 225-227, 233, 240,  
275
- Fernandez de Ilher, 133
- Ferrara, 39-41
- Ferreira, Alvaro, S. J., 193,  
274, 286, 288, 292-294
- Fishery Coast, 90, 94, 95-104,  
107, 113, 123, 135, 166,  
171, 184, 191, 192, 198,  
250, 251, 252, 277, 307,  
308, 310
- Flanders, 34
- Francis I, 17, 32
- Franciscans, 32, 82, 83, 84, 92,  
93, 105, 119, 126, 171, 172,  
177, 199, 256, 272, 305
- Francisco, Adam, S. J., 177,  
180, 196
- Freitas, Jordan de, 105, 131,  
137, 146, 153, 157-159
- Fuenterrabia, 9, 10, 54
- Funai, 237, 238
- Gago, Balthasar, S. J., 189,  
213, 257, 274, 278, 279
- Galvao, Antonio, 136, 137
- Gama, Christopher da, 72, 105

- Gama, Duarte da, 237, 238, 242, 243, 244  
 Gama, Vasco da, 75, 77, 201, 280  
 Gandia, 14, 164  
 Garcia, Alonso, 152  
 Garcia, Lorenzo, 41-43  
 Gasper (Barzaeus) Mag., 189, 193, 196, 197, 213, 239, 250, 257, 258, 262, 269, 275, 286, 287, 303  
 Gaspar (Paravas Priest), 180  
 Gilolo, 136, 149, 154, 249, 284  
 Goa, 77, 80, 82, 83-89, 91, 92, 104, 118, 129, 131, 134, 157, 161, 162, 163, 165, 172, 184, 185, 186, 187, 189-198, 193, 194, 196, 197, 202, 237, 239, 245, 251, 253, 254-276, 303-307  
 Good Hope, Cape, 62, 67, 75, 307, 311  
 Gomez, Antonio, S. J., 192-197, 203, 213, 239, 251, 253, 255-258, 267  
 Gonsalvez, Francis, S. J., 198, 249  
 Gonsalvez, Melchior, S. J., 189, 194, 250  
 Gonsalvez, Peter, 177  
 Gouvea, Diogo, 45  
 Guardafui, Cape, 72  
 Guinea, Coast of, 66  
 Hainan, 207  
 Hairoen, 131, 136, 145, 157, 158, 159, 186, 202, 249, 284  
 Hakata, 220  
 Halmahera, 148, 154, 155  
 Hative, 151  
 Henrique Don (Portugal), 59  
 Henrique (Don) d'Albret, 7  
 Henriquez, Francis, S. J., 190  
 Hibia Riokei, 223  
 Hiei-Zan, 225  
 Hiji, 236, 239  
 Hirado, 216, 218, 219, 227, 236, 292  
 Holy Land, 19, 22, 23, 32, 36, 41, 276  
 Hozes, Diego, S. J., 36, 40  
 Ichiku, 214, 217, 309  
 Ignatius, Iñigo (see Loyola)  
 Inquisition, 43  
 Ireland, 48  
 Isabella the Catholic, 18, 55  
 Jaffnapatam, 117, 118, 121, 122, 161  
 Jaius, Claudius, S. J., 32, 40, 50, 170  
 Japan, 173-176, 180, 182, 186-189, 195-199, 201-204, 206, 208, 213, 218-226, 237, 240, 243, 245, 249, 254, 257, 258, 263, 307, 309, 311  
 Java, 135, 140, 171, 280  
 Jerusalem, 22, 44, 171, 276  
 John III King of Portugal, 57, 60, 63, 100, 121, 158, 179, 195, 241, 254, 282, 286  
 John, Don, of Cotta, 119  
 John d'Albret, King of Navarre, 5  
 John (the Japanese), 236, 241, 279, 286  
 John de Villa de Conde, Friar, O. F. M., 177, 179

- Juan (Xavier's brother), 5, 8-11, 50
- Juan (Xavier's father), 4, 6, 7, 10
- Juan de Albuquerque, Friar, O. F. M. (Bishop of Goa), 77, 80, 84, 85, 92, 104, 177, 187, 197, 228, 251, 254, 272, 282, 286, 287, 290, 305
- Julius III, 248
- Kagoshima, 208-217, 220, 238, 257, 286, 309
- Kandy, 161, 171, 178, 179
- Kimura, 218
- Kioto (see Meaco)
- Klings, 130
- Kombutereh, 106, 112
- Kyushu, 236
- Lainez, Diego, S. J., 21, 37, 38, 42, 48, 53, 170
- Lancilotti, Nicholas, S. J., 134, 184, 185, 189, 192-194, 202, 252
- Leyre, 3
- Lisbon, 49, 56-64, 122, 163, 164, 184, 185, 189
- Lobo, Diogo, 193
- Loku, 193
- Lopez, Pedro (the Chinese), 289, 290
- Loreto, 37, 52
- Lourenzo, Island of St. (see Madagascar)
- Louvain, 164
- Loyola, Beltram, 53, 55
- Loyola, Ignatius of: 8, 12-32, 36, 37, 38, 41-43, 99, 128, 180, 201, 249, 253, 259, 269, 276, 311; General of the Society of Jesus, 106, 198, 275; Letters to Xavier, 105, 134, 248, 273, 276; Letters of Xavier to him: 91, 180, 195, 276; Xavier's veneration of: 29, 106, 128, 200, 254, 273; "Spiritual Exercises," 21, 24-29, 40, 41, 60, 127, 185, 199, 265
- Loyola Castle, 53, 55, 56
- Ludolph of Saxony, 19
- Luther, Martin, 17
- Lyons, 54
- Macassar, 120, 123, 127, 130, 135, 138, 171, 202
- Macua, 114-116, 181, 310
- Madagascar, 67, 171
- Madura, 100, 112, 114
- Magdalen (Xavier's sister), 5, 14, 18
- Mainardi, Matteo, 42
- Makjan, 149
- Malabar, 75, 76, 83, 92, 171, 179
- Malabars, 45
- Malacca, 76, 77, 80, 120, 128-140, 144, 146, 159, 161-163, 165-169, 172-176, 180, 186, 195, 199-208, 213, 237, 238, 244-247, 263, 266, 276-280, 283, 285, 292, 295, 300-303, 307
- Malay Islands, 135
- Maldives, 252
- Mamoeja, 156
- Manar, 93, 118, 117, 118

- Manapar, 93, 109, 111-113,  
 180-182  
 Mandovi River, 84, 304  
 Manresa, 19, 21  
 Mansilhas, Francis, S. J., 61,  
 68, 70, 92, 104-106, 110,  
 117, 126, 145, 163, 172,  
 177  
 Manuel (the Chinese), 198,  
 206-208  
 Manuel (of Hative), 142, 308  
 Manuel (Paravas Priest), 180  
 Manuel (King of Ternate),  
 105, 131, 146  
 Margaret, Queen of Navarre,  
 29  
 Mary (of Kagoshima), 309  
 Mary (Xavier's sister), 5  
 Mascarenhas, Pedro de, 49,  
 50, 52-64  
 Mascat, 80  
 Matsura Takanobu, 218  
 Matthew (the Japanese), 236,  
 241, 274, 275  
 Maya, 8, 9  
 Meaco, 188, 212, 213, 216, 218,  
 222-226, 234, 254, 275,  
 309  
 Meaux, 33  
 Mecca, 251  
 Melinda, 70, 71, 75  
 Mendez, Gaspar, 292  
 Mendez Pinto, Fernan, 237,  
 240, 303  
 Metz, 34  
 Michael, St., Archangel, 3  
 Miguel (Xavier's brother), 5,  
 8-11, 14  
 Miguel (of Ichiku), 217  
 Mindanao, 137, 150  
 Modena, 53  
 Moluccas, 58, 75, 76, 82, 105,  
 135-138, 148, 149, 163,  
 167, 171, 173, 174, 182,  
 196, 198, 202, 272, 283,  
 302, 307  
 Monselice, 38  
 Montaigne College, 15  
 Montmartre, 23, 32, 44, 208,  
 276  
 Montserrat, 19, 55  
 Morales, Manuel de, S. J.,  
 181, 182, 190, 192, 198,  
 249  
 Moro, 137, 146, 147, 149, 153-  
 162, 165, 195, 202, 249,  
 263, 285, 307  
 Morotai, 155  
 Motir, 149  
 Mozambique, 67, 68, 72, 74, 75,  
 77, 80, 92, 166, 171, 266  
 Muar, 168  
 Nagasaki, 309  
 Naito, 240  
 Naples, 48  
 Natal, 67  
 Navarro (Landivar) Miguel,  
 36, 37, 42, 43  
 Negapatam, 80, 122  
 Nenjitsu (kernel of wisdom),  
 212, 214, 215, 217, 309  
 Niashile, Doña Isabella, 153,  
 158  
 Nicobars, 277  
 Noain, 8  
 Noronha, Affonso de, 248, 251-  
 253, 258, 275, 286, 303,  
 304  
 Noronha, Lope de, 252, 302  
 Nunez, Balthasar, S. J., 163

- Nunez, Balthasar, S. J. (Brother), 190, 250  
 Nunez, Melchior, S. J., 253, 257, 262, 268, 303  
 Nunez, Nicholas, S. J., 163, 249  
 Nussaloet, 143
- Oliveira, Rochus de, S. J., 184, 186, 202  
 Ormuz, 77, 80, 194, 197, 239, 251, 258, 275, 307  
 Ortiz, Pedro, 37  
 Otomo Yoshishige (Duke of Bungo), 237, 238, 241, 275, 291  
 Ouchi Yoshitaka, 221
- Pablo de Santa Fé (Anjiro), 173-176, 187, 188, 199, 208-211, 213, 214, 217, 230, 231, 286  
 Padua, 37, 39, 40, 164  
 Palha, Francis, 150  
 Pamplona, 1, 7, 8, 15, 16, 17, 33, 55  
 Pancorbo, 56  
 Papua, 285  
 Paravas, 90, 91, 94, 95, 97, 99, 104, 110, 111, 180, 189, 238, 250, 310  
 Paris, 11, 13, 22, 29, 30, 33, 34, 61, 164, 188, 192, 265  
 Parles River, 169  
 Parma, 48, 53, 180  
 Patane, 205  
 Paul III, 37, 43, 44, 48, 60, 61, 105, 170, 248  
 Paul, Misser, 49, 57, 61, 68, 70, 92, 104, 105, 107, 184, 198, 251, 253
- Payva, Antonio de, 119, 120-123  
 Pegu, 122, 172, 180  
 Peking, 291, 294  
 Peña, Juan de, 13, 15, 16  
 Pereira, Amaro, 245, 280, 289  
 Pereira, Antonio, 129, 246  
 Pereira, Diogo, 130, 133, 166, 172, 186, 244, 245, 246, 252, 278, 280-283, 285, 286, 291, 294, 295, 301, 304  
 Pereira, Lourenco (the Japanese), 274  
 Pereira de Miranda, Francis, 292  
 Persia, 58, 76, 251  
 Philippines, 143, 185  
 Perez, Francis, S. J., 184-186, 201, 202, 246, 248, 278, 279, 282, 283, 291, 292, 303  
 Pius X, 311  
 Poor Clares of Gandia, 5, 18  
 Porto, Antonio do, Friar, O. F. M., 195  
 Prester John, see David, King of Abyssinia  
 Pulo Champelo, 207  
 Pulo Condor, 206  
 Pulo Timon, 205  
 Punical, 94, 110-112, 181, 277
- Quanto (see Bandu)  
 Quilon, 77, 80, 93, 115, 121, 194, 202, 237, 238, 250, 253, 307
- Raoe, 154  
 Ravenna, 36  
 Ribandar, 303

- Ribciro, Nuno, S. J., 163, 171, 250  
 Rodriguez, Fausto, 142  
 Rodriguez, Gaspar, S. J., 184, 185  
 Rodriguez, Sebastian, 34  
 Rodriguez, Simon, S. J., 21, 34, 37, 40, 41, 45, 46, 48, 49, 57, 58, 60, 61, 63, 165, 170, 171, 179, 195, 196, 203, 253, 257, 275  
 Rome, 37, 39, 45, 106, 170, 180, 181, 195, 254, 276  
 Roncevalles, 6, 7, 9  
  
 Sá, Garcia de, 194, 196, 239  
 Sabam, Straits of, 162  
 Saint Gall, 35  
 Sakai, 223, 224, 226, 227  
 Sakamoto, 225  
 Salamanca, 56  
 Salmeron, Alfons S. J., 21, 37, 38, 48, 170  
 Samurai, 210, 230  
 San Sebastian, 54  
 San Thome, 80, 123-128, 197, 202, 250, 263, 307  
 Sancian, 244, 288, 289-291, 295, 300  
 Sanguesa, 9  
 Santarem, 56  
 Sarayva, Cosmc, 69, 70, 166, 167  
 Scotland, 48  
 Seran, 142, 148  
 Shaka (Buddha), 210, 233  
 Shimatsu Takahisa, 210  
 Shimonoseki, 220  
 Shingon-shu, 231-233  
 Siam, 172, 291, 294  
 Siao, 121  
 Siena, 39, 46  
 Silva, Duarte da, S. J., 275, 278  
 Silva, Pedro da, 186, 201-203  
 Singapore, Straits of, 204, 246, 278, 286, 288  
 Siqueyra, Rodrigo de, 132, 133  
 Socotra, 72, 74, 90, 105, 171, 192, 194, 196, 197  
 Soegala, 155  
 Soepa, 120  
 Sofala, 77, 80  
 Souza, Bernaldim de, 158, 284, 285  
 Souza, Martim Affonso de, 65, 70, 74, 83, 85, 88, 91, 104, 106, 112, 114, 118, 122, 166  
 Souza de Tavora, Fernan de, 137, 142-144, 146  
 Strada, Francis, S. J., 41  
 Sumatra, 129, 135, 140, 162, 200, 277  
 Sunda Islands, 140, 278  
 Tabarisha, Don Manuel, 136  
 Tanor, 171, 178, 239  
 Tavora, Manuel de, S. J., 302  
 Teixeira, Manuel, S. J., 259, 260, 261, 303  
 Tenjiku, 221, 223  
 Ternate, 78, 80, 131, 135, 136, 137, 138, 141, 142, 145, 146, 148-154, 157-161, 165, 182, 196, 198, 202, 249, 263, 284, 307  
 Thana, 80, 118, 250, 307  
 Thomas, St. (Apostle), 73, 83, 231

- Tidore, 136, 149  
Toba, 226  
Toebaroes, 155, 157  
Tolo, 156, 284  
Torres, Cosme de, S. J., 185,  
189, 198, 199, 214, 219,  
227, 232, 236, 240, 275,  
309  
Totole, 202  
Travancore, 93, 111, 114, 115,  
117, 171, 178, 181, 182,  
272, 307  
Trent, 35, 170  
Trincomali, 252  
Trichendur, 93, 101  
Tuticorin, 94-96, 100, 113, 181,  
192  
  
Uliasser, 307  
  
Vaipar, 181  
Valencia, 164  
Valladolid, 56, 164  
  
Valle, Paul de, S. J., 277  
Vaz, Miguel, 88, 90, 165  
Vaz de Aragao, Diogo, 238,  
291, 295, 296, 299  
Vedelai, 91, 238  
Venice, 22, 23, 32, 35, 36, 41  
Vincente de Lagos, Friar, O.  
F. M., 83, 93  
Vicenza, 38, 39  
Villa de Conde, Friar John  
de, O. F. M., 105, 177, 179  
Villalobos, Ruy Lopez de, 143,  
150, 177, 185  
Vitalla Perumal, 112  
  
Xavier Castle, 1-11, 14  
Xavier Manor, 2-11  
  
Yamaguchi, 218, 220, 222, 226-  
235, 236, 240, 241, 275,  
279, 309  
  
Zen, 212















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